A

PROSPECT

OF THE

Primitive Christianity,

as it was left by

CHRIST to his APOSTLES,

BY THE

Apostles to their Disciples

Saint Polycarp and Holy Ignatius,

Both Contemporaries with and Disciples to the Holy *Evangelist* and *Apostle*

Saint JOHN.

Whose Lives follow in this short Treatise, together with their famous *Epistles* written to several Churches.

Translated according to the best Copies out of the Original Greek into English,

By Thomas Elborowe *Vicar of Chiswick in the County of Middlesex.*

In the *SAVOY*,

Printed by *Tho. Newcomb* for *William Grantham*, at the Sign of the *Black Bear* in *West-minster-Hall*. 1668.

TO THE
REVEREND FATHER
in GOD,

ROBERT

Lord Biſhop of *Worceſter.*

My Lord,

Have been your debter theſe many years, and although I was perſwaded formerly to appear in print in a ſhort Expoſition *upon the Book of Common-Prayer, yet that ſmall and imperfect piece did ſeek pro-*

tection from the wings of another. It is my happineſs now to make choice of a Subject moſt proper and fit for your Lordſhips Patronage; wherein Chriſtianity and the Fence about it, the Vine and the Hedge are ſo delineated, according to the Primitive Patterns, *that this preſent age, wherein we live, may bluſh and ſtand amazed to ſee how much ſhort they are in the practiſe of that Religion which they profeſs, and be aſhamed of themſelves that they of the firſt Age ſhould be Chriſtians indeed, whilſt too many of this are onely Chriſtians in Name. It hath been very well obſerved by the*

the Antient Fathers, and as much by these two as by any, Holy Polycarp, *and Divine* Ignatius (*who fly to the sacred wings of your Lordships protection to secure them from a second Martyrdom, which the unkind world may threaten them withall*) *That Religion consists more in practice than in speculation, and is rather an Occupation than a meer Profession. But I will detain your Lordship no longer from the reading of them in our plain* English, *whom you have so often conversed with in their own Language. Thus having discharged a small part of my*

tection from the wings of another. It is my happiness now to make choice of a Subject most proper and fit for your Lordships Patronage; wherein Christianity and the Fence about it, the Vine and the Hedge are so delineated, according to the Primitive Patterns, *that this present age, wherein we live, may blush and stand amazed to see how much short they are in the practise of that Religion which they profess, and be ashamed of themselves that they of the first Age should be Christians indeed, whilst too many of this are onely Christians in Name. It hath been very well observed by the*

the Antient Fathers, and as much by these two as by any, Holy Polycarp, *and Divine* Ignatius (*who fly to the sacred wings of your Lordships protection to secure them from a second Martyrdom, which the unkind world may threaten them withall*) *That Religion consists more in practice than in speculation, and is rather an Occupation than a meer Profession. But I will detain your Lordship no longer from the reading of them in our plain* English, *whom you have so often conversed with in their own Language. Thus having discharged a small part of my*

debt, which yet your Acceptance will double upon me, I remain your Lordſhips debter ſtill, ever praying for your Lordſhips health and happineſs.

Your dutiful and

obedient Son,

Thomas Elborowe.

The Life and Death of *Saint* POLYCARP *Martyr*, *Bishop of the Church of Smyrna, and Disciple to Saint* John *the Evangelist.*

POlycarp was a man of an excellent Spirit, an eminent Christian, fruitful in every good work, the Disciple of the blessed Apostle and Evangelist Saint *John*, not onely instructed by the Apostles in the Doctrine of Christianity, and continually conversant amongst them, who had seen Christ in the flesh; but he was by the Apostles themselves ordained Bishop of the Church of *Smyrna* in *Asia*. He was that famous Angel so much commended for his Pietie, Patience, and Constancie, *Revel.* 2. 8, 9, 10. when μέγιστοι πῶ Ἀσίαν ἀνεθορύβησαν διωγμοὶ, very great persecutions disturbed and vexed all

Asia, and fell very heavie upon that City, where he was then Metropolitan. *Irenæus*, who was *Polycarps* Disciple, makes mention of τὸν μὲν Ἰωάννου συναναστραφέντα, his conversation with *John*, and gives him this Style, that he was Ἐκεῖνος ὁ μακάριος καὶ Ἀποστολικὸς πρεσβύτερος, That blessed and Apostolical Presbyter. He further reports of him thus, that he was ὑπὸ Ἀποστόλων κατασταθεὶς εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος, made Bishop over the Church of *Smyrna* in *Asia* by the Apostles themselves. *Tertullian*, shewing how the Apostolical Churches derived their Successions, mentioned *Polycarp* placed over the Church of *Smyrna* by *John*. He is styled by *Eusebius*, ὁ Ἀποστόλων ὁμιλητὴς, a person very familiar with the Apostles, and is said by the same author to have obtained Βαθμὸν, the *Episcopacie* of the Church of *Smyrna*, by the joynt suffrage of those, who had seen the Lord, and were his Ministers. *Jerom* says he was a Disciple of *John* the Apostle, and by him ordained Metropolitan Bishop of *Smyrna*, for he was *Totius Asiæ Princeps*, the Prince of all *Asia*. *Gildas* saith, he was *Egregius Pastor, Christi testis*, an excellent Pastour, and Witness of Christ. The very heathens thinking to disgrace him the more did give him this honourable

Iren. epist. ad Florin.

Iren. lib. 3. adverss. hæres. c. 3.

Tertul. in lib. de præscript. adverss. hæres.

Euseb. Eccles. hist. lib 3. cap. 2.

Jerom. in Script. eccles. catalog.

Gildas in exhig. cler. Britan.

nourable Eulogie, that he was, Ὁ τῆς Ἀσίας διδάσκαλος, ὁ Πατὴρ Χριστιανῶν, The Doctor of *Asia*, the Father of the Christians. This godly Professor and great Prelate lived to a very great age and finishing his life by a glorious Martyrdom, ὥσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας αὐτῷ κατέπαυσε, did as it were seal up by his Martyrdom, and put a Period to the persecution which then raged. This happened under the reign of *Marcus Aurelius Philosophus*, and *Lucius Verus* Roman Emperours. Very memorable things are recorded of this great Saint and Martyr by *Eusebius*, to whom I refer my Reader. This briefly touching *Polycarp* himself. I come now to speak as briefly of his Works and Writings. Divers are by divers attributed to him. Some make mention of many Tracts, Homilies, and Epistles which he wrote, and of One entire Book composed by him upon the Death of Saint *John* the Evangelist, his Master. *Suidas* mentions Epistles written by him to *Dionysius* the Areopagite, and to several Churches. *Irenaeus*, who was his Disciple, mentions Epistles written by him, γεγράφασι ἐκκλησίας, καὶ πρὸς ἀδελφοὺς τινας. To neighbour Churches, and to certain of the Brethren. But these shall not be a matter of my further enquirie, whether so, or not so.

Euseb. l. 4. c. 12.

Euseb. eccles. hist. lib. 4.

Vid. Halloix. vit. Polycarp. c. 16.

Suidas in Πολυκαρπ.

Iren. epist. ad Florin.

I ſhall now give you a brief account out of ſome of the *Ancients* touching this Epiſtle of his, written to the *Philippians*. *Photius* reports it to be read publickly in Churches, his word is ἀναγνώσθη, and gives it out to be an Epiſtle, γέμουσα πολλῆς νουθεσίας full of many admirable Admonitions, clear and plain, καὶ ἐκκλησιαστικὸν τῆς ἑρμηνείας τύπον, according to the Eccleſiaſtical form of interpretation then uſed. *Jerom* ſtyles it *Epiſtolam valdè utilem*, a very uſeful Epiſtle, and reports it to be read in the Churches of *Aſia* to his very time. *Irenæus* ſaith it is Ἐπιστολὴ ἐναργεστάτη, a moſt full, and complete Epiſtle, out of which all, who are willing to learn, and have any care or value for their Salvation, may learn χαρακτῆρα τῆς πίστεως καὶ τὸ κήρυγμα τῆς ἀληθείας, the exact form of Faith, and Doctrine of Truth. *Euſebius* ſays the very ſame out of *Irenæus*. *Sophronius* and *Suidas* ſtyle it an Epiſtle πάνυ θαυμασίων, very admirable. *Maximus* the Scholiaſt reports him to have written Epiſtles to the *Philippians*, but that is ſuppoſed a miſtake, Ἐπιστολὰς being put for Ἐπιστολὴν. This Epiſtle ſo excellent for the building of us up in Faith and Love, and in whatever may adorn Chriſtian Profeſſion, I now offer to the charitable and courteous Reader,

Photius in Biblio-thec. num. 126.

Jerom. in Scrip. Eccleſ. catal.

Iren. adverſ. hæreſ. lib. 3. c. 3.

Euſeb. Eccleſ. hiſt. lib. 4. cap. 18.

Suid. in Πολυκαρπ.

Reader, tranſlated into Engliſh, out of that Greek copie, which was publiſhed by the Right Reverend Prelate, and learned Antiquarie, Doctor *Uſher*, Primate of *Ireland*, and printed at *Oxford*, *Anno Dom.* 1644.

THE

The Epiſtle of Saint Polycarp, *Biſhop of Smyrna, and holy Martyr, to the Philippians.*

POLYCARP, and the Presbyters with him, to the Church of God within the Dioceſs of Philippi; Mercy unto you, and Peace from God Almighty, and from the Lord Jeſus Chriſt our Saviour be multiplied. I congratulate you highly in our Lord Jeſus Chriſt, in that ye have embraced thoſe Patterns of true love, and accompanied (as became you) thoſe who were involved in holy Bands, which are the Diadems of thoſe, who are truly the elected of God, and of our Lord; and becauſe the root of your faith, which was preached to you, continues firm even from the beginning until now, and brings forth fruit unto our Lord Jeſus Chriſt, who ſuffred for our ſins even to the death, whom God raiſed up, having looſed the bands of death, in whom, having not ſeen him, ye believe, and believing rejoyce with joy unſpeakable and full of glory. Into which joy many deſire

ſire to enter, knowing that through grace ye are ſaved, not by works but by the will of God through Jeſus Chriſt. Wherefore having your Loyns girt about, ſerve God with fear and truth, forſaking empty vain babble, and the errour of many, believing in him who raiſed up our Lord Jeſus Chriſt from the dead, and hath given to him glory, and a throne at his right hand. To whom all earthly and heavenly things are ſubject, and every thing that hath breath pays ſervice, who ſhall come to judge the quick and dead, and whoſe bloud God will ſtrictly require at the hands of thoſe, who do not believe in him. But he, who raiſed him from the dead, will raiſe up us alſo, if we do his will, and walk in his Commandements, and love the things which he loved; Abſtaining from all unrighteouſneſs, incontinence, covetouſneſs, detraction, falſ-witneſs-bearing, not rendring evil for evil, reproach for reproach, railing for railing, curſing for curſing, but remembring what the Lord ſaid teaching in this wiſe, Judge not that ye be not judged, forgive, and it ſhall be forgiven you, be merciful, that ye may obtain mercy, in what meaſure ye mete, it ſhall be meaſured to you again; it is alſo ſaid, Bleſſed are the poor in ſpirit, and they, who

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are perſecuted for righteouſneſs ſake, for theirs is the Kingdom of God. Theſe things (Brethren) I write unto you concerning Righteouſneſs, not impoſing any commands upon you as from my ſelf, but becauſe ye have moved me ſo to do. For neither I, nor any other like unto me, can attain to the wiſdom of bleſſed and glorious PAUL, who, being amongſt you, and converſing face to face with men then living, taught you exactly and firmly the word of Truth; who alſo being abſent wrote *Epiſtles* unto you, by which, if ye give heed unto them, ye may be built up in the faith, which was delivered unto you; which Faith is the mother of you all, being followed by Hope, and led on by Love, which directs you to God, and Chriſt, and our Neighbour. For if any man is poſſeſſed of theſe, he hath fulfilled the command of *Righteouſneſs*. He, who is poſſeſſed of Love, is free from all ſin; but *Covetouſneſs* is the root of all evil. Knowing therefore that we brought nothing into the world, and that we ſhall carry nothing out, Let us arm our ſelves with the armour of Righteouſneſs, and teach our ſelves in the firſt place to walk in the Commandements of the Lord. And let us in the next place teach the

Women,

Women, that they walk according to that rule of faith, which was delivered unto them, and in love, and holineſs, and that they love entirely their own husbands with all ſincerity, and all others equally with all continency, and that they inſtruct their children in the diſcipline and fear of God. And let us teach the Widows to be ſober and wiſe, according to the faith of the Lord, and to make interceſſion for all without intermiſſion, keeping themſelves from all detraction, accuſation, falſ-witneſs-bearing, covetouſneſs, and all evil, knowing that they are as the Altars of God, who obſerves the faults of every one of us; for nothing is hid from him, neither of our reaſonings, underſtandings, nor ſecrets of our hearts, and becauſe we know that God cannot be mocked, we ought to walk worthy of his command, and of glory. Likewiſe let the Deacons be unblameable in the preſence of his righteouſneſs, for they are the miniſters of God in Chriſt, and not of men; Let them not be accuſers, nor double-tongued, nor covetous, but continent in all things, compaſſionate, careful, walking according to the truth of the Lord, who was made the miniſter of all; from whom, if we pleaſe him in this world, we ſhall receive a future reward; for he

hath

hath ingaged for us to raise us from the dead, and, if we have our conversation worthy of him, we shall also reign with him, as we believe. In like manner let the *Young men* be unblameable in all things, chiefly let them study chastity, and restrain themselves as with a bridle from all that is evil. For it is a good thing to be elevated in our desires above all the desireable things of this world, because all concupiscence of the world warreth against the Spirit, and neither fornicators, nor effeminate persons, nor abusers of themselves with mankind shall inherit the Kingdom of God, nor they, who do absurd things. Therefore it is necessary that ye abstain from all such things, being subject to the *Presbyters* and *Deacons*, as to God and Christ. And let the *Virgins* walk with a blameless and chaste Conscience. Let the *Presbyters* be of tender bowels, compassionate towards all, converters of those who are in errour, visiters of all that are sick, careful of the Widow, the Orphans, and the indigent, always providing that which is good in the sight of God and men, not given to wrath, no respecters of persons, not unjust in judgement, keeping themselves far from all covetousness, not hastily believing any thing against any man, not rash

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in passing judgement against any, knowing that all of us are the *debters of sin*; and, as we pray the Lord would forgive us, we ought also to forgive, for we are continually in the sight of the Lord God, *and must all stand before the Tribunal of Christ, and every one of us give an account for himself.* Therefore let us serve him with fear and all reverence, as he hath given in Commandement, and as the Apostles have evangelized to us, and the Prophets, who preached beforehand the coming of our Lord. Be zealous of that which is good, and keep your selves from scandals, avoiding the company of *false brethren*, who carry the *Name* of the Lord in hypocrisie onely to seduce vain men into errour. *For every one, who doth not confess, that Jesus Christ is come in the flesh, is Antichrist*; and he, who doth not confess, the *Martyrdom of the Cross*, is of the devil; *and he, who shall pervert the Oracles of the Lord to serve his own private lusts, and shall say that there is no Resurrection, nor judgement, is the first-born of Satan.* Therefore let us decline the folly of many, and their false doctrines, and give heed to that word, which was delivered to us from the *beginning*. Let us attend unto Prayers with all sobrietie, and unto Fastings with

all perſeverance; and in our ſupplications let us pray unto the *All-ſeeing God*, that he would not lead us into temptation, as the Lord hath taught, *for the ſpirit is willing, but the fleſh is weak*. Let us endure without fainting, reſting our ſelves upon *our hope* and pledge of righteouſneſs, which is *Jeſus Chriſt*; *Who did bear our ſins in his own body upon the tree, who did no ſin, neither was guile found in his mouth*, but he patiently endured all things for us, that we might live through him. Therefore let us be the followers of his patience; and if we ſuffer for his Name, we glorifie him; for he ſet us ſuch an *Example* in himſelf, as we believe. Therefore I exhort you all to obey the word of *Righteouſneſs*, and to exerciſe all *Patience*, as ye have ſeen it exemplified before your eyes, not onely in the bleſſed *Ignatius*, *Zoſimus*, and *Rufus*, but in others among you, in *Paul* himſelf, and the reſt of the *Apoſtles*. For ye may be confident, that all theſe have not run in vain, but in Faith and Righteouſneſs, and having obtained the *place* due unto them, are now *with the Lord*, with whom alſo they ſuffered; for they loved not this preſent world, but him, who died for us, and was for us by God raiſed again from death to life. *Stand faſt* there-

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fore in theſe things, and follow the Pattern of the Lord Be ſtedfaſt in the Faith, immutable, Lovers of the *brotherhood*, kind one to another, united in Truth, performing all meekneſs each to other, and deſpiſing none. When ye can do good, do not deferre it, for *Alms delivereth from death.* Be ſubject one to another, having your converſation unblameable among the *Gentiles*; that your ſelves may receive praiſe from your good works, and the Lord be not *blaſphemed* by your means. But wo to that man, by whom the *Name* of the Lord is *blaſphemed.* Therefore teach all men ſobriety, and be your ſelves converſant in it. I am very much troubled for *Valens*, who was made a *Preſbyter* among you, becauſe he is unmindful of his place, which was committed unto him. I therefore admoniſh you, that ye abſtain from *Covetouſneſs*, and that ye be chaſte and true. Keep your ſelves from all evil. But how can he preach this to another, who cannot govern himſelf in theſe matters? If a man keep not himſelf from *Covetouſneſs*, he will be defiled with *Idolatry*, and accounted an *heathen.* But who knows not the judgement of the Lord? Do we not know, that *the Saints ſhall judge the world*, as *Paul* teacheth? But I have neither per-

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ceived, nor heard of any ſuch thing among you, amongſt whom bleſſed *Paul* laboured, who are alſo in the beginning of his *Epiſtle*. For he glories of you in all thoſe Churches, which onely knew God at that time, for as yet we had not known him. Therefore, my Brethren, I am grieved for him, and for his wife, to whom the Lord give true Repentance. And be ye ſober as to this very thing, eſteem not ſuch as enemies, but reſtore them as frail and erring members, that the whole body of you may be ſaved, for in ſo doing ye build up your ſelves. I truſt that ye are well exerciſed in the holy Scriptures, and that nothing is hid from you, which thing is not yet granted unto me. As it is written, *Be angry, and ſin not; let not the ſun go down upon your wrath.* Bleſſed is he, who ſhall believe, which thing I believe to be in you. Now the God and Father of our Lord *Jeſus Chriſt*, and *Jeſus Chriſt* the eternal High-prieſt, and Son of God, build you up in faith, and truth, and in all meekneſs, that ye may be without anger; and in all patience, longanimity, long-ſufferance, and chaſtity; and give you a lot and part amongſt his Saints, and to us together with you, and to all, who are under heaven, that ſhall believe in our Lord Jeſus Chriſt, and in his Father,

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who raiſed him from the dead. Pray for all *Saints*. Pray alſo for *Kings* and *Potentates*, and *Princes*, for thoſe, who *perſecute* you, and *hate* you, and for the *enemies* of the *Croſs*, that your fruit may be manifeſted in all, and ye may be perfect in him. Ye and alſo *Ignatius* have written unto me, that, if any man go into *Syria*, he may carry alſo your Letters, which I will either do my ſelf, if I have a fit opportunity, or he, whom I ſhall ſend upon your meſſage alſo. According to your requeſt we have ſent unto you thoſe Epiſtles of *Ignatius*, which he wrote unto us, and ſo many others of his as we had by us, which are ſubjoyned to this *Epiſtle*, and by which ye may be very much profited; for they contain in them faith, and patience, and all that is neceſſary for the building of you up in our Lord. Signifie unto us what ye ſhall certainly know concerning *Ignatius* himſelf, and thoſe who are with him. I have written unto you theſe things by *Creſcens*, whom I formerly commended to you, and do now commend, for he was converſant amongſt us unblameably, and I believe he was the ſame amongſt you. Ye ſhall alſo have his ſiſter commended, when ſhe ſhall come unto you. Be ſafe in the Lord Jeſus Chriſt in grace, with all yours. *Amen*.

The Life and Death of *Holy* IGNATIUS, *Biſhop of the Church of Antioch in Syria, Holy Martyr and Diſciple of Saint* John *the Evangeliſt:*

Together with a true account of theſe following Epiſtles of his;

1. *To the Smyrneans.*
2. *To Polycarp.*
3. *To the Epheſians.*
4. *To the Magneſians.*
5. *To the Philadelphians.*
6. *To the Trallians.*
7. *To the Romans.*

All faithfully tranſlated out of the Original Greek *into* Engliſh, *according to the moſt genuine Copy found in the Library of* Lawrence De Medicis *by the Learned* Iſaac Voſſius, *and by him publiſhed at* Amſterdam *in the year of our Lord.* 1646.

THis holy man *Ignatius* was a man of an extraordinary Zeal, vaſt Charity, moſt clear Apprehenſions as to *Divine* things, devout and religious, even to a *Miracle.* He was ſtyled *Theopherus*, as he calls

calls himſelf in all his Epiſtles, either (as is ſuppoſed by ſome) becauſe he was that *Little Child* mentioned in the Goſpel, which Chriſt took up in his arms, when he would teach his Diſciples *Humility* by the low Character of *Childhood*; or becauſe he did conſtantly bear God about with him in his holy and pure heart. My purpoſe is in brief, to ſhew you what he was, of what eſteem in the Church, and how he ended his life by a *glorious Martyrdom*; which I ſhall do out of thoſe Writers of Antiquity, who were ἀξιόπιστοι, perſons worthy of credit, and of very venerable eſteem in the Church of Chriſt. *Origen* reports him, *Epiſcopum Antiochiæ poſt Petrum ſecundum*, The ſecond Biſhop of *Antioch* after *Peter*. *Athanaſius* ſaid he was, Μετὰ τὸν Ἀποστόλους καταστὰθεὶς Ἐπίσκοπος, καὶ μάρτυς τῷ Χριστῷ γενόμενος. Made Biſhop of Antioch after the Apoſtles, and a Martyr of Chriſt. *Irenæus* hath written of him thus, that he was, διὰ τὴν πρὸς Θεὸν μαρτυρίαν καλαχρεθεὶς πρὸς θηρία, for a teſtimony of his faith towards God condemned to beaſts. *Chryſoſtom* ſaith, Συνεγένετο τοῖς Ἀποστόλοις γνησίως, that he was familiarly converſant with the *Apoſtles*, nouriſhed up together with them; καὶ τοσαύτης ἠξιώθη δόξης παρὰ ἁγίοις ἀρχῆς ἄξιον, and that he

Homil. 6. in Luc.

In lib. de Synod. Arimin. & Seleuc.

Iren lib. 5. adverſ. hær. c. 28.

Chryſoſt. in Ignat encom. tom. 5. edit. Savil p. 499.

was by them esteemed worthy of so great a Principality; meaning undoubtedly the *Episcopacie* of the Church of *Antioch*, for he says presently after, that he was not only τοσαύτης ἀρχης ἄξιος, worthy of so great a Principality, but παρὰ τῶν ἁγίων ἐκείνων τὴν ἀρχὴν ταύτην ἐνεχείρισθη, he obtained that dignity from those holy persons, καὶ αἱ τῶν μακαρίων Ἀποστόλων χεῖρες τ ἱερᾶς ἐκείνης ἥψαντο κεφαλῆς, and the hands of the blessed Apostles themselves were laid upon his holy head. *Theodoret* says he was, Πανεύφημος τ Ἐκκλησίας διδάσκαλος, a most famous Doctor of the Church, and that he received, τ Ἀρχιεροσύνης τὴν χάριν, the Grace of the High-priesthood by the right hand of glorious *Peter*, and that after he had governed the Church of *Antioch*, he was crowned with Martyrdom. *Jerom* says he was the third Bishop of the Church of *Antioch* after Saint *Peter* the Apostle. *Socrates* says the same, and that he was very much a companion of the Apostles. He is styled by *Evagrius*, Ιγνατιος ὁ θεσπέσιος, the Divine *Ignatius*. *Gildas* in his time said, that the *Brittish Clergy* were not onely not good enough to be accounted *Priests*, but scarce good enough to be esteemed mean *Christians* in comparison of him. *Scaliger* says he was

Theodor. Dialog 1.

Jerom. Scriptor. eccles. catalog.

Socrat. eccles. hist. l. 6. c. 8.

Evagr. eccles. hist. lib. 1 c. 16.

Gildas in cactigat. Cler. Britan.

was *Vir ſingulari eruditione*, a man of ſingular Learning. *Neander* ſays he was, *Vir magni ſpiritus, fidei, & zeli*, a man of a great ſpirit, faith, and zeal. *Baronius* ſtyles him, *Copioſam Apoſtolicarum traditionum Apothecam, fortémque adverſus hæreticos armaturam.* A copious Store-houſe of Apoſtolical traditions, and a ſtrong armour againſt heretiques. He ſuffred a glorious *Martyrdom* under the Emperour *Trajan*, and being brought bound from *Antioch* to *Rome* was condemned to be devoured by beaſts. Here I conclude touching *Ignatius* himſelf. I come now to ſpeak ſomething of his Writings. It is the judgement of learned men, that many Epiſtles are aſcribed to him, which were never written by him, but were the Epiſtles of ſome latter ſuppoſititious writers, who did imitate his Style, which are theſe Epiſtles following. 1. The Epiſtle written from *Philippi* to the Church of *Tarſus*. 2. The Epiſtle written from *Philippi* to the Church of *Antioch*. 3. The Epiſtle written from *Philippi* to *Heron* Deacon of the Church of *Antioch*. 4. The Epiſtle written to the *Philippians* touching *Baptiſm*, which Epiſtle makes mention of ſeveral *Feaſts*, the *Quadrageſimal* Faſt, and the *Paſſion week* to be obſerved, and from this

Ferom. in Script. eccleſ. catal.

Calvin. Inſtit. lib. 1. c. 13. Sect. 29.

Vid. D. Rivet. Critic. Sacr. c. 1.

this very paſſage Mr *John Calvin* took his occaſion to ſpeak againſt the Epiſtles of *Ignatius*, or rather againſt that Epiſtle; now his objection being againſt that, which is not numbred amongſt the Genuine Epiſtles, can make no thing againſt thoſe Epiſtles of his, which will hereafter appear to be Genuine. 5. An Epiſtle written from *Antioch* to *Maria Caſſobolita* is aſcribed to *Ignatius*. 6. Two Epiſtles written to Saint *John* the Evangeliſt. 7. One ſhort Epiſtle written to the bleſſed Virgin *Mary*; theſe are all aſcribed to *Ignatius*. Indeed in the forementioned Epiſtles we may meet with much of *Ignatius* Spirit, Style, Method, Matter, and his very Expreſſions, yet they are not accounted his Genuine Epiſtles; and in regard they are not received for the true Epiſtles of *Ignatius*, nor found in that Sylloge or Collection made by *Polycarp*, at the end of his Epiſtle to the *Philippians*, therefore, though I have tranſlated them, I have forborn the publiſhing of them, and yet there are many excellent things in them very much conducing to Chriſtianity. Having hitherto given a brief account of thoſe Epiſtles which are ſuppoſed falſe, I come now to make enquiry after thoſe, which are without all queſtion true. Firſt, that *Ignatius* wrote

wrote Epiſtles is not to be queſtioned, unleſs we will alſo queſtion all Antiquitie; for the Ancient Fathers of the Church make frequent mention of his Epiſtles, and fetch Citations out of them as being of great moment, and good authority. *Euſebius* by name, tells us expreſly what Epiſtles *Ignatius* wrote, and from whence he wrote them, and to whom. Whilſt he was at *Smyrna*, and upon his voyage to *Rome*, he wrote Epiſtles from *Smyrna*, to the *Epheſians*, *Magneſians*, *Trallians*, and *Romans*; when he was gon from *Smyrna* to *Troas*, he wrote from *Troas* to the Church of *Philadelphia*, to the Church of *Smyrna*, and to *Polycarp*. Here we have the juſt number of thoſe Epiſtles which were accounted his, being ſeven in all. Well, though we have found out the ſeven Epiſtles which were his, yet we have not brought our ſearch to the full point, the proper Ἔυρημα; for there were ſeveral Copies of theſe Epiſtles found in ſeveral Libraries, and Manuſcripts, by the diligent ſearch of able and learned men fitted for ſuch an imployment. Now of theſe Copies ſome were corrupt and interpolate, ſuch were the Epiſtles publiſhed in Greek with the Vulgar Latine verſion by the Right Reverend Father in God Biſhop

Euſeb. Eccleſ. hiſt. lib. 3. κεφ. λε.

Uſher

Uſher Primate of *Ireland*, and by him printed at *Oxford*, *Anno Dom.* 1644. Maſter *Iſaac Voſſius* publiſhed the ſame in an Edition of his, which was printed at *Amſterdam*, *Anno Dom.* 1646. I believe Maſter *John Calvin*, the Centuriators, Doctor *Whitaker*, and ſome others made their Exceptions and Objections againſt theſe Epiſtles, and juſtly enough rejecting them as ἀδόκιμα, & νόθευλα, refuſe and adulterate ſtuff; for their quarrel was not againſt the Epiſtles of *Ignatius*, but againſt the corruptions, and interpolations inſerted, and put into his Epiſtles. And this is the opinion of Doctor *Rivet*, *Calvinum non in Ignatium, ſed in quiſquilias & nænias depravatorum Ignatii invectum eſſe.* That *Calvin* inveighed not againſt *Ignatius*, but againſt thoſe who corrupted and depraved him. But beſides theſe, there is a later, truer, and more refined Copie, wherein are the very Epiſtles of *Ignatius* found out, by the diligent ſearch of Maſter *Iſaac Voſſius*, all in Greek (the Epiſtle to the *Romans* only excepted) which is called the *Laurentian* Copy, becauſe it was found in the Library of *Lawrence de Medicis*, and publiſhed by the ſaid *Iſaac Voſſius*, together with the forementioned Edition printed at *Amſterdam*,

Rivet. Crit. Sacr. c. 1.

dam, Anno Dom. 1646. which Copy agrees word for word with two ancient Latine Manuſcripts lately found out by the Right Reverend Biſhop *Uſher*, one in the publike Library of *Gunwel* and *Caius* Colledge in *Cambridge*, the other in the private Library of Doctor *Richard Montague* late Biſhop of *Norwich*, both which Manuſcripts are printed with the Edition of Biſhop *Uſher*, *Anno Dom.* 1644. This is judged to be the moſt true, pure, and incorrupt Copy of *Ignatius*, which is now exſtant, containing in it all that ever was cited by the Ancient Fathers out of *Ignatius*, and agreeing very exactly with the exemplar uſed by *Euſebius* more then 1300 years ago; in ſo much that Doctor *Blundel* upon the ſight of this Copy confeſſed, *Se gratulatum ſeculo noſtro, quod illud ipſum exemplar, quo ante* 1300 *annos uſus erat Euſebius, novam ipſi propediem affulſuram lucem ſponderet*, That he congratulated our age, becauſe that very Copy, which *Euſebius* uſed 1300 years ago, did promiſe now to beſtow new light upon the preſent age. This is the Copy which I have attempted the Tranſlation of, out of the Original Greek into our *Vulgar Engliſh*, and that for the uſe and benefit of the Vulgar and common people, that they may be able

Vid. D. Blund. præf. in animad. contr. D. Ham. p. 40.

to

to discern the true state of the Christian Church, its *Regimen*, *Doctrine*, and *Discipline* in those very times, which were, I am sure, neerest to the times of the Apostles, for *Ignatius* lived with, and was Disciple to one of them. But before I set down my Translation, I shall give you the account of Master *Isaac Vossius* himself touching the Edition by him published, and according to which I have made my Translation, as it here follows translated out of Latine, so exactly as I could;

Most courteous Reader,

SO it happens (as thou and I may have very often observed) that all things, which are either formed by nature, or framed by art, are of such a condition, that the most perfect in their kind do still appear the more beautiful, and artificial, as men imploy their study and indeavours in the contemplation of them. Some such thing hath happened to me touching *Ignatius*, in whose Epistles, when ever I gave them a second reading, I still observed something not observed before, from which they challenged my further approbation. So often (I say) as I reassumed them into my hands, so often did something appear in them,

them, by which I could make diſcovery of the genuine writer of them. One while that elegant *Simplicity*, which was moſt ſuitable to the age wherein he lived; another while the verity and harmonie of words and things ſo every way correſponding; beſides this the zeal and fervencie of the *Martyr*, which as in other of his Epiſtles ſo in that to the *Romans* is moſt conſpicuous. All theſe are a ſufficient evidence unto me for the owning, and finding out of the true Author. Which raiſeth the greater admiration in me, that there ſhould be any perſons, who do not onely deny theſe to be the very Epiſtles of *Ignatius*, but alſo doubt not to affirm that he wrote none at all. Neither do they uſe any other argument to perſwade us to think that *Ignatius* wrote no Epiſtles, but onely this, becauſe (ſay they) no ancient Author before *Euſebius* makes mention of them. For they confidently affirm that thoſe ſayings of *Ignatius*, which are extant in *Irenæus*, and *Origen*, were not taken from the Epiſtles of *Ignatius*, but from his own mouth. Certainly thoſe very learned men took little notice of that place in *Origen*, which is to be ſeen in his ſixth Homily upon *Luke*, *By chance* (ſaith he) *I found in an Epiſtle of a certain* Martyr

(I mean *Ignatius* the ſecond Biſhop of *Antioch* after *Peter*, who in his perſecution fought with beaſts at *Rome*) it elegantly written thus, That the Virginity of *Mary* was a ſecret kept from the Prince of this World. But we ſhall now make our approach to more ancient times, that ſo the Antiquity and Verity of this our *Ignatius* may be the more apparent, and the errour of thoſe men alſo be the more conſpicuous, who are otherwiſe perſwaded of him. The firſt therefore, who made mention of theſe Epiſtles of *Ignatius* is *Polycarp* the Martyr, in his Epiſtle to the *Philippians*, whoſe words are theſe, *We have ſent unto you thoſe Epiſtles of* Ignatius, *which he ſent unto us, and ſo many other Epiſtles of his as we had by us*, according to your deſires, which are all annexed to this Epiſtle, out of which Epiſtles ye may reap very much benefit, for they contain in them Faith and Patience, and whatever is convenient to build us up in the Lord. Now it cannot be doubted by any man, but that *Polycarp* had the Epiſtles of *Ignatius*, to whom amongſt his ſeven, *Ignatius* did in particular entitle one; which *Polycarp* himſelf gives teſtimony of; when he ſaith, Ye have written unto me, and alſo *Ignatius*. Now *Polycarp* was about 60 years ſurvivor

to

to *Ignatius*. So that I propound this queſtion; What appearance of truth can there poſſibly be, that (ſo long as *Polycarp* was alive) theſe true Epiſtles of *Ignatius* ſhould be ſuppreſſed, and others ſuborned in the place of them? Did *Polycarp* deſtroy the firſt, that there ſhould be a neceſſity to deviſe others in their ſtead? I think no man will render himſelf ſo ridiculous, as to make an attempt to prove any ſuch thing. Now I proceed. If *Polycarp* had theſe Epiſtles, certainly *Irenæus* his Scholar who cited them, had the ſame; and *Origen* received them from *Irenæus*, whoſe Citation out of them we mentioned a little before. And I am of opinion that no man can imagine, that the Epiſtles of *Ignatius* cited by *Euſebius*, were any other Epiſtles then thoſe which *Origen* made uſe of: *Athanaſius*, *Jerom*, *Chriſoſtom*, *Theodoret*, *Antiochus*, *Damaſcen*, *Photius*, and innumerable others, who all of them made uſe of the teſtimony of *Ignatius*, did follow that Copie, which *Euſebius* had. So that *Ignatius* was never accounted of by any as *Apocryphal*, and yet all the Books of the New Teſtament had not the luck to eſcape ſo, but ſome were queſtioned as to their Original and authority. Seeing therefore we have ſuch a continued ſucceſſion of emi-

nent men, who have given their approbation touching theſe Epiſtles, I do not ſee by what argument they can poſſibly defend their opinion, who are otherwiſe perſwaded of them. It is confeſſed his Epiſtles have been corrupted, and abuſed, and been read over with their corruptions and interpolations to theſe preſent times; yet there have not been wanting men of piercing judgements, who have diſcovered truth to be in thoſe very interpolate Epiſtles; *Andrew Rivet* an eminent man makes this out ſufficiently. However I now publiſh thoſe Epiſtles, which are genuine, and in all reſpects agreeing with the teſtimony of the Antients; ſo that they, who will deny theſe, muſt deny alſo that this *Martyr* ever wrote any Epiſtles. But let them enjoy their own opinion, for my part I am aſſured that they will meet with very few of the ſame, and none that can be of it with reaſon. But (Courteous *Reader*) thou art indebted to the *Medicaan Library*, that thou haſt theſe writings of *Ignatius* pure, and not counterfeit; and thou art indebted to the moſt Serene Prince *Ferdinand* the ſecond, the great Duke of *Etruria*, through whoſe incomparable Love to Learning and Study I gained an opportunity of having the uſe of that famous *Librarie*,

and

and ſo of finding out this incomparable treaſure of *Ignatius*, which we now exhibit and publiſh to the world.

The Epiſtles of Saint *Ignatius*.

To the Smyrneans.

Ignatius, *who is alſo* Theophorus, *to the Church of God the Father, and of the beloved Jeſus Chriſt, which hath obtained mercy in all Grace, replete with Faith and Love, failing in no good gift, moſt becoming God, and fruitful in holineſs, which is at* Smyrna *in* Aſia, *be very much joy in the immaculate Spirit by the Word of God.*

I Glorifie the God *Jeſus Chriſt*, who hath filled you with Wiſdom. For I underſtand that ye are perfected in an immoveable faith, and are as perſons faſtened with nails to the Croſs of our Lord *Jeſus Chriſt*, both in fleſh and in ſpirit; and well-grounded in love by the bloud of Chriſt, having a

full assurance in our Lord; who was truly of the stock of *David*, according to the flesh; the Son of God according to the will and power of God, truly born of a *Virgin*, baptized by *John*, that he might fulfil all righteousness, and who truly suffered for us in the flesh under *Pontius Pilate* and *Herod* the *Tetrarch*. From the fruit of whom we are, even from his divinely blessed Passion, that he might by his Resurrection lift up an ensign to all ages, to the Saints, and to all who do believe in him, whether they be *Jews* or *Gentiles* in one body of his Church. For he suffered all these things for us that we might be saved. And he truly suffered, as also he truly raised up himself; neither did he suffer onely in appearance, as some infidels affirm, who themselves are onely in appearance, and according to their wisdom shall it happen unto them being incorporeal and dæmoniacks. For I my self saw him in the flesh after his *Resurrection*, and do believe that he is risen. And when he came to those, who were with *Peter*, he said unto them, *Take hold of me, handle me, and see me, for I am not an incorporeal spirit.* And straightway they touched him, and believed in him being convinced by his flesh, and by his spirit. And hereupon they contemned death,

death, for they found themſelves to be above it. And after his Reſurrection he eat and drank with them as one in the fleſh, though he was in ſpirit united to the Father. Touching theſe things (Beloved) I admoniſh you, however I know ye are already of this perſwaſion. I do it to preſerve you from beaſts in the ſhape of men, whom it is neceſſarie for you not to entertain, but to avoid as much as poſſible. Onely pray for them, if happily they may repent, which is a thing very difficult. But *Jeſus Chriſt*, who is our true life, hath the power of this. But if theſe things were done by our *Lord* onely ſeemingly, then am I alſo ſeemingly in bonds. And why have I yielded up my ſelf to be put to death? why to the fire, to the ſword, to the beaſts? but becauſe to be nigh to the ſword is to be nigh to God, and to be incloſed with beaſts is to be compaſſed about with God. Only in the Name of *Jeſus Chriſt* do I endure all things, that I may ſuffer with him, who is himſelf made a perfect man, and now ſtrengtheneth me. Whom ſome ignorant men denie, but they are rather denied by him, being more the Preachers of death than of truth; whom neither the *Prophets* have perſwaded, nor the Law of *Moſes*, nor yet the *Goſpel* hitherto, nor thoſe

ſuffrings of ours, which are according to man. For they are of the ſame mind concerning us. But what would it advantage me, ſhould any man ſpeak in my praiſe, and yet *blaſpheme* my Lord, denying him to have taken fleſh upon him? For he, who confeſſeth not this, hath perfectly denied him, and puts him to death. But I am unwilling to write down their infidel names; neither may I make any particular remembrance of them, until they ſhall happily repent into a belief of the Paſſion, which is our *Reſurrection*. Let no man be deceived. For if things in heaven, and the glory of Angels, and Rulers viſible and inviſible believe not in the bloud of Chriſt, it will be even unto them condemnation. He, who receiveth it, may receive it. Let place puff up no man; for Faith and Charity is All, and nothing is to be preferred before them. But obſerve thoſe who are otherwiſe opinioned of the grace of *Jeſus Chriſt*, which came unto us, how contrary they are to the judgement of God. They have no regard at all of Charity, they neither care for the Widow, nor Orphan, nor any afflicted perſon be he bond or free, hungry or thirſtie They abſent themſelves from the *Euchariſt* and *Prayer*, becauſe they will not confeſs the *Euchariſt* to be the fleſh

of

of our Saviour *Jesus Christ*, which suffered for our sins, and which the Father by his goodness raised from death to life. Therefore contradicting this gift of God, and disputing about it they die, but it would be better for them to Love it, that they may rise again. It is very convenient that ye abstain from such persons, and that ye have no converse with them, neither privately, nor publikely. But that ye give heed unto the *Prophets*, and chiefly to the *Gospel*, wherein the *Passion* is made manifest unto us, and the *Resurrection* is completed. But avoid *Divisions* as the beginning of evils. And be all of you observant of the Bishop, as *Jesus Christ* was observant of the *Father*; and observe the *Presbyterie* as the *Apostles*; and *Reverence* the *Deacons* as the command of God. Let no man presume to do any thing belonging to the Church without the Bishop. And let that *Eucharist* onely be accounted firm, which is either performed by the Bishop himself, or by his Licence. Where the Bishop shall appear, there let the multitude be, for where *Jesus Christ* is, there is the *Catholique Church*. It is neither lawful to *baptize*, nor to *keep* the Love-feast without the Bishop; but whatever he shall approve of, that is well-pleasing to God, that

ſo every thing, which is done, may be firm and eſtabliſhed. Furthermore, it is a bleſſed thing to grow ſober, and whilſt we have opportunity, to return to God by repentance. It is a becoming thing to know *God* and the *Biſhop*. He, who honoureth the *Biſhop*, is honoured of *God*; but he, who doth any thing without the *Biſhops* approbation, performs a ſervice to the *Devil*. Therefore let all things abound among you in grace, for ye are worthy. Ye have every way refreſhed me, and *Jeſus Chriſt* will refreſh you. Ye have loved me both when I was abſent, and preſent, God will requite you; and if ye patiently endure all things for his ſake, ye ſhall enjoy him. Ye did well in that ye gave an honourable reception to *Philon*, *Rheus*, and *Agathopus* as the Miniſters of *God-Chriſt*, who have accompanied me for the Word of God. They alſo give thanks unto the Lord for you, becauſe ye have every way refreſhed them. Nothing, which ye have done to them, ſhall be loſt as to you. I could offer up this my ſpirit upon the ſervice of your ſouls, and upon the ſame account carry about theſe my bonds, which ye have neither deſpiſed, nor been aſhamed of; neither will *Jeſus Chriſt* the perfect faith be aſhamed of you. Your

Prayer

Prayer reached as far as to the Church which is in *Antioch* of *Syria*, from whence being carried a priſoner for God in moſt venerable bonds, I ſalute you all. And however I am not worthy of ſuch an honour being the laſt that came thence, yet by the will of God I was accounted worthy, not from any thing which I know worthy in my ſelf, but through his grace, which I pray may be perfectly beſtowed upon me, that through your Prayers I may obtain God. And that your work may be perfected as well on earth as in heaven, it would be an honourable Service very much becoming your Church, which is worthy of God, to appoint ſome fit perſon for the honour of God, and to diſpatch him into *Syria*, to congratulate them for their reſtored peace, that they have again received their proper ſplendour, and that their little body is reeſtabliſhed in ſuch a way as is fit for them. Indeed it ſeems unto me a worthy work for you to ſend ſome perſon from amongſt you with an *Epiſtle* to joyn in glory with them, for that tranquilitie, which is amongſt them according to God, and that they are now come to the quiet haven through your Prayers. Being perfect your ſelves mind the things which are perfect. For if ye have but a

will

will to do good, God is ready to aſſiſt you. The Love of the Brethren, who are at *Troas*, ſaluteth you, whence alſo I write unto you by *Burrus*, whom ye ſent along with me together with your *Epheſian brethren*, who hath refreſhed me in all things. I wiſh all would become imitatours of him, who is the Exemplar of the Miniſterie of God. Grace ſhall remunerate to him according to all that he hath done to me. I ſalute the *Divine Biſhop*, and moſt *venerable Presbytery*, and the *Deacons* my fellow ſervants, and all in the name of *Jeſus Chriſt* man by man, and together, both in his fleſh and bloud, paſſion and reſurrection, carnally and ſpiritually, in the name and unity of God and of you. Grace be unto you, and Mercy, and Peace, and Patience always. I ſalute the houſes of my brethren, together with the women, children, virgins, and ſelect widows. Be ſtrong to me-ward in the power of the ſpirit. *Philon*, who is with me, ſaluteth you. I ſalute the houſe of *Tavia*, whom I pray that ſhe may be eſtabliſhed in Faith and Love both carnally and ſpiritually. I ſalute *Alke* a name to me very deſireable. Farewel in the grace of God.

To the Smyrneans from Troas.

To

To POLYCARP.

Ignatius, *who is alſo* Theophorus, *to* Polycarp *Biſhop of the Church of the Smyrneans, who hath rather God the Father and the Lord Jeſus Chriſt for his Biſhop, be very much joy.*

HAving embraced thy judgement, which is according to God, founded as upon a rock and immoveable, I glory exceedingly that I was accounted worthy of thy unblameable preſence, which I would enjoy in God. I exhort thee by that grace wherewith thou art endued, that thou wouldeſt add unto thy race in admoniſhing all men that they may be ſaved. Juſtifie thy place by uſing all diligence both in a carnal and ſpiritual way. Be careful to preſerve Unity, than which nothing is better. Support all as the Lord ſupporteth thee. Bear with all men in charitie as alſo thou doſt. Find leiſure to be conſtant in Prayers. Deſire a larger underſtanding than yet thou haſt. Be watchful, keeping in thy poſſeſſion a vigilant ſpirit. Converſe with all man by man

as

as God ſhall inable thee. Like a complete Champion bear the infirmities of all, the more the labour is, the more is the gain. It is not ſo much for thy commendation to love eminent Diſciples, as by thy Meekneſs to bring into ſubjection thoſe who are more pernicious. Every wound is not healed with the ſame Plaiſter. Mitigate their *Paroxyſms* by *Embrocations*. Be in all things wiſe as the *Serpent*, and harmleſs as the *Dove*. For this cauſe art thou carnal and ſpiritual, that thou mayeſt uſe a gentle hand in the managerie of thoſe things, which are manifeſt to thee; praying that thoſe things alſo, which are concealed, may in time be made manifeſt, that ſo thou maiſt be defective in nothing, but abounding in every grace. This very ſeaſon calls upon thee to deſire the fruition of God, as Governours of ſhips wait for the winds; and he, who is toſſed with the waves, covets after the haven. Be watchful as a Champion of God; that which is depoſited for thee, is incorruption and life eternal, of which alſo thou art perſuaded. I would in all things freely offer up my ſelf for thee, and theſe my bonds, which thou haſt loved. Let not thoſe perſons at all aſtoniſh thee, who ſeem to be perſons worthy of Credit, and yet are te chers

teachers of ſtrange doctrines. Stand thou firm as an Anvil, which is beaten upon. It is the part of a gallant Champion to be ſtripped of his skin and yet to overcome. And in this reſpect it is neceſſary for us patiently to endure all things for God, that he may patiently bear with us. Be more diligent than yet thou haſt been; Conſider the ſeaſons, and wait for him, who is above ſeaſon, not limited to time, inviſible, yet for our ſakes made viſible, not capable of touch or ſuffering, yet ſuffering for us, and enduring every manner of way for our ſakes. Let not the widows be neglected, under God do thou take care of them. Let nothing be done without thy ſentence, and do thou nothing without the ſentence of God, that whatſoever thou doſt may be eſtabliſhed. Let Congregations be gathered more frequently, and take the names of all perſons. Let neither men nor maid-ſervants be deſpiſed by thee, neither ſuffer them to become proud, but let them be more and more ſervants to the glory of God, that ſo they may obtain a better freedom from God. Let them not love the common freedom, that they may not be found the ſervants of Concupiſcence. Flee evil arts, but eſpecially have no conferences about them.

Be-

Beſpeak my ſiſters that they love the Lord Chriſt, and that they furniſh their husbands with all neceſſaries both for their fleſhly and ſpiritual eſtate. And in like manner admoniſh my brethren in the name of *Jeſus Chriſt* to love their wives as the Lord loveth the Church. If a man can continue chaſt to the honour of the fleſh of our Lord, let him remain ſo, but let him not glory. For if he glory in it, he will be deſtroy'd, and if he would be more taken notice of than the Biſhop, he is corrupted. It is meet that they who marry and are given in marriage ſhould be joyned together by the ſentence of the Biſhop, that ſo the marriage may be according to God, and not according to concupiſcence. Let all things be done to the honour of God. Be mindful of the Biſhop, that God may be mindful of you. I could give my life for thoſe perſons who are ſubject to the *Biſhops*, *Presbyters*, and *Deacons*, and wiſh that I may receive my part in God together with them. Labour together one for another, ſtrive together, run together, ſuffer together, ſleep together, awake together as the Stewards, Aſſeſſors, and Miniſters of God. Do things pleaſing to him, whom ye fight for, and whoſe ſouldiers ye are, from whom ye expect

your

your ſalarie. Let none among you be found a deſertor of his Colours. Let your Baptiſm arm you, Faith be your helmet, Love your ſpear, Patience your whole armour, and your Works your gage, that ye may receive a reward worthy of you. Therefore bear patiently in meekneſs one with another, as God bears with you. Let me enjoy you always. But in that the Church, which is in *Antioch* of *Syria*, is at peace through your Prayers, as it is manifeſted to me, I was therefore the more cheerful, and intent upon the things of God without diſtraction, that by any means I may through ſufferings enjoy God, and be found your Diſciple at the *Reſurrection*. O *Polycarp*, moſt bleſſed of God, it becomes thee to gather together a *Council* moſt becoming God, and to appoint ſome worthy perſon, whom ye eſteem highly in love, whom ye look upon as a diligent man, fit to be called a Meſſenger of God; and that this honour be beſtowed upon him, To go into *Syria* there to ſpread abroad your forward Charitie to the glory of *Chriſt*. A *Chriſtian* hath no power over himſelf, but is to attend the things of God. When ye ſhall have diſpatched this buſineſs, the work ſhall be aſcribed to God and to you. For I believe that through Grace ye are

prepared

prepared for ſo good a work pleaſing to God; and knowing how compendiouſly ye are capable of truth, I have exhorted you in few Letters. But becauſe I cannot write unto all the Churches, in regard I am ſuddenly to ſail from *Troas* to *Neapolis*, as I am commanded; thou ſhalt write to thoſe other Churches, who art poſſeſſed with the mind of God, that they do the ſame thing. That they, who are able, may ſend footpoſts, others Epiſtles by thy Meſſengers, that ye may all be glorified by an eternal work, as thou art worthy. I ſalute all by name, and the wife of *Epitropus*, with her whole houſe, and her childrens. I ſalute my beloved *Attálus*; I ſalute him, who ſhall be accounted worthy to go into *Syria*; I pray that the grace which is in our God *Jeſus Chriſt*, may be always with him. In whom do ye continue permanent in the Unitie and Viſitation of God. I ſalute *Alke* a name deſireable to me. Farewel in the Lord.

To *Polycarp.*

To the Epheſians.

Ignatius, *who is alſo* Theophorus, *to the Church bleſſed in the greatneſs of God the Father with all fulneſs, prædetermined before ages to be ever permanent unto glory, immutable, united, elect by real ſufferings, through the will of the Father and Jeſus Chriſt our God. To the Church worthy of all bleſſedneſs which is in* Epheſus *of* Aſia, *be very much joy in Jeſus Chriſt, and in immaculate grace.*

APproving of thy name in God highly beloved, which ye have poſſeſſed by a juſt title according to the faith and love, which is in *Chriſt Jeſus* our Saviour, I exhort you to continue followers of God, and that being re-inlivened by the bloud of God, ye perfect that work which is ſo ſuitable to you. For ye heard that I was a priſoner from *Syria* for the common *Name* and *Hope*, and that I hoped through your Prayers that I ſhould be inabled to fight with beaſts at *Rome*, that ſo I might become through *Martyrdom* a Diſciple of him, *Who offered*

up himself to God for us an oblation and sacrifice. I have compendiously apprehended your very numerous multitude in the name of God by *Onesimus* your Bishop in the flesh, whose charitie is beyond expression; whom I beseech you to love according to *Jesus Christ*, and all of you to be like unto him. Blessed be he, who hath bestowed so worthy a Bishop upon you, so worthy of him. And I pray that my fellow servant *Burrus*, who is your *Deacon*, every way blessed according to God, may continue to the honour of you and the Bishop. *Crocus* also, who is worthy of God and of you, whom I have received as the Exemplar of your Charity, hath refreshed me in all things, as the Father of *Jesus Christ* will also give refreshing unto him, and to *Onesimus*, and *Burrus*, and *Euplus*, and *Fronton*, in whom I have viewed you all in love. I would enjoy you always if I might be worthy of it. Therefore it becomes you every way to glorifie *Jesus Christ*, who glorifies you; that being perfected and knit up in one and the same subjection, and being of one mind and one judgement, ye may all speak the same thing, and being subject to the *Bishop* and the *Presbytery*, may be sanctified in all things. I do not give commands

to

to you as if I my ſelf was a perſon conſiderable; for though I am a Priſoner for his *Name*, yet am I not perfected in *Chriſt Jeſus*. For now I begin to be a Diſciple, and ſpeak to you as my fellow teachers. For it is meet that I ſhould be admoniſhed by you in faith, inſtruction, patience, and long ſufferance. But in regard my charity towards you would not ſuffer me to be ſilent, I have therefore taken the firſt hold of this opportunity to exhort you to concur in the judgement of God. As *Jeſus Chriſt* himſelf, who is our incomparable life, did follow the judgement of his *Father*, and the *Biſhops* deſigned to the ends of the earth follow the judgement of *Jeſus Chriſt*. Therefore it is a comely thing for you to concur in the judgement of the *Biſhop* as alſo ye do; for your *Presbytery* moſt worthy of praiſe, and of God is ſo adapted to the *Biſhop*, as ſtrings are fitted to the harp, in ſo much that *Jeſus Chriſt* is celebrated through your Unanimity and Agreement in love. Ye are all made up man by man into one *Chorus*, and keeping the *Melodie* of God, which is *Unitie*, ye ſhall with one voyce glorifie the Father by *Jeſus Chriſt*, that he may alſo hear you, and acknowledge you by what you do to be the members of his Son. So that it is profitable

for you to continue in immaculate Unitie, that ye may always be partakers of God. If I in ſo ſhort a time have gained ſo great a conformableneſs in manners with your Biſhop, which is ſpiritual, and not after the manner of men; how can I eſtimate of your happineſs, who are continually united to him, as the Church to *Jeſus Chriſt*, and *Jeſus Chriſt* to the Father, that all things may be conſonant in unity. Let no man be deceived. If any man is not within the *Altar*, he is deprived of the bread of God. For if the *Prayer* of one or two is ſo effectual, how much more effectual is the *Prayer* of the *Biſhop*, and all the Church? He therefore, that will not come into one place, (or joyn with the Congregation) is a proud man, and hath ſeparated himſelf, and it is written, *That God reſiſteth the proud.* Therefore let us endeavour to be in ſubjection to the *Biſhop*, that ſo we may be God's Subjects. And if any man take notice that the *Biſhop* holds his peace, let him fear and reverence him ſo much the more; for we ought to receive him, whom the Maſter of the Family hath ſent to govern his Houſe, as we ſhould receive the Maſter himſelf, who ſent him. Therefore it is evident that we ought to reſpect the *Biſhop* as the Lord himſelf. But

Oneſimus

Oneſimus doth himſelf very much commend your good Order, which is according to God; for ye all live according to truth, and there is no hereſie amongſt you, neither do ye hear any but *Jeſus Chriſt* ſpeaking according to truth. Some indeed by an evil deceit have accuſtomed themſelves to carry about his Name, but they do things unworthy of God, and theſe ye ought to ſhun as beaſts. For they are like mad dogs biting unawares, whom ye ought to avoid, and have a ſpecial eye upon, being perſons very hard to be cured. There is one *Phyſitian* fleſhly, and ſpiritual, begotten, and unbegotten, God made in the fleſh, and the true life in death, both of *Mary* and of *God*, firſt paſſible, and then impaſſible. Let no man ſeduce you, as ye are not yet ſeduced, being wholly of God. For ſo long as there is no contention amongſt you, which may be hurtful to you, ye live according to God. I am made as an *Off-ſcouring* for you, and as a *Purgatorie expiation* for you *Epheſians* famous to ages. Carnal men cannot do ſpiritual things, nor ſpiritual men do the things which are carnal; neither can *Faith* do the things of *Infidelitie*, nor *Infidelitie* the things of *Faith*. But thoſe very things, which ye do as carnal men, are ſpiritual, ſo long as ye

do all things according to *Jeſus Chriſt*. I have known ſome paſſing from thoſe parts, who held an evil doctrine, but ye would not ſuffer them to ſow their ſeeds amongſt you, but ſtopped your ears againſt them, that ye might receive none of the doctrine ſowed by them. For ye are *Stones* of the Father's *Temple*, prepared for the *building* of God the *Father*, carried up on high by the *Engine* of *Jeſus Chriſt*, which is his *Croſs*, by the *Cord* of the holy *Spirit*. But *Faith* is your *Guide*, and *Charity* your *Way*, which leads unto *God*. Ye are all therefore Fellow-travellers, carrying about with you *God* and the *Temple*, *Chriſt* and *Sanctitie*, being in all things beautified according to the commands of *Jeſus Chriſt*, in whom I am exceedingly rejoyced, being vouchſafed ſo great a dignitie as to converſe with you in writing, and to joy together with you, who live according to the other life, and love nothing but onely *God*. Pray alſo without ceaſing for other men, for there is hope of their repentance, that they alſo may attain *God*. Admoniſh them, and let them be wrought upon by your works to become your Diſciples. Oppoſe your meekneſs to their anger, and whilſt they boaſt of great things, do ye mind the things of humility.

Pray

Pray for them who ſpeak evil of you, keeping your ſelves firm in the faith againſt their errour. Be mild how moroſe ſoever they are; neither be haſty to requite them according to their own examples. Let us be found their Brethren by our mild carriage towards them, and endeavour to be the followers of the Lord. Though ſome among you may be injured, defrauded, deſpiſed, yet let no one amongſt you be found an *Herb* of the *devil*. Keep your ſelves in all Puritie and Temperance both in fleſh and ſpirit through *Jeſus Chriſt*. The laſt times are come; Therefore let us reverence and fear the long-ſufferance of *God*, that it be not our condemnation. For either let us fear the *wrath to come*, or love the *preſent grace*. One of the two is onely to be found in *Jeſus Chriſt*, that we may live indeed. Nothing can become us without this; for this I bear about my *bonds*, which are as *ſpiritual Pearls*, through which by your Prayers I may riſe again. And let me always be partaker of your Prayers, that I may be found in the lot of thoſe *Epheſian Chriſtians*, who were ever of the ſame mind with the Apoſtles, through the power of *Jeſus Chriſt*. I know who I am, and to whom I write. I am a condemned perſon, but ye have ob-

tained mercy. I am under danger, but ye are eſtabliſhed; Ye are the *Paſsover* of thoſe who are killed for *God*, being the Fellow-miniſters of ſanctified *Paul*, who was *martyred*, worthily bleſſed, under whoſe feet I would be found, that I may enjoy *God*; who in a whole *Epiſtle* makes mention of you in *Jeſus Chriſt*. Make haſt therefore to meet together more frequently to the *Euchariſt* of *God* and to glorie. For when ye often come together into one place the powers of Satan are rendred fruſtrate; and his enmitie is deſtroyed through your Unity of Faith. Nothing is better than peace, by which all hoſtilitie of heavenly and earthly powers is made void. None of theſe things are conceal'd from you, if ye hold perfectly that Faith and Love in *Jeſus Chriſt*, which are the beginning and end of life. For *Faith* is the beginning, *Love* is the end; theſe two united are of *God*, and all other things tending to Honeſtie do wait upon theſe. No man, who hath covenanted into the faith, committeth ſin, nor doth he hate another who is poſſeſs'd of Charitie. *The tree is known by its fruit*; and they, who have ſolemnly engaged to be *Chriſtians*, ſhall be ſeen by the works they do. For it is not now the work of an *Engagement*, but

but it is through the power of Faith, if a man be found to the end. It is better to be ſilent and to be; than to ſpeak and not to be. It is a good thing to teach, if a man do as well as teach. There is therefore one teacher, who *ſpake*, and it was done, and the things alſo, which he did in ſilence, are worthy of the Father. He, who is truly poſſeſs'd of the word of *Jeſus*, can hear alſo his ſilence, that he may be perfect, that he may do according to what he ſpeaks, and be known according to thoſe things wherein he is ſilent. Nothing is hid from the Lord, but our very ſecrets are nigh unto him. Therefore let us do all things as having him dwelling in us; that we may be his *Temples*, and he may be our *God* in us; for whatever is ſhall be made manifeſt to us, and therefore do we juſtly love him. *Erre not (my brethren.)* They who are deſtroyers of houſes ſhall not inherit the Kingdom of God. Therefore if they are dead, who act ſuch things according to the fleſh; how much more is it death for any man by an evil doctrine to corrupt the faith of *God*, for which *Jeſus Chriſt* was crucified? Such a one being defiled ſhall go into the unquenchable fire, and ſo ſhall he who hears him. For this cauſe the *Lord* received the

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unction upon his head, that he might breathe into his Church incorruption. Be not annoynted with the doctrine of the *prince* of this world, which hath an ill odour; neither let him lead you captive from the life, which is set before you. Why are we not all wise having received the knowledge of *God*, that is, *Jesus Christ?* Why are we foolishly destroyed, being ignorant of that *Grace*, which the *Lord* hath truly sent amongst us? My spirit is the *Off-scouring* of the Cross, which is a scandal to unbelievers, but to us *Salvation* and *Life eternal*. *Where is the wise? Where is the disputer? where is the boasting* of wise men so called? For our God *Jesus Christ* was conceived by *Mary* according to the Oeconomie of God, of the seed of *David* by the *holy Ghost*, who was born and baptized, that he might through sufferings cleanse the water. And the *Virginity* of *Mary*, the *Child born* of her, and the *Death* of the *Lord*, were hid from the *prince* of this world, being three crying *Mysteries* yet wrought up by *God* in silence. How came he then to be manifested to ages? A *Star* in Heaven appeared, which out-shined all the other *stars*, and the light of it was ineffable, and the *Noveltie* of it did contain a strangeness in it. All the other stars together with

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the *Sun* and *Moon* were a *Chorus* to this *Star*, which did carry in it a brightneſs and ſplendour above them all. The world was troubled about it, to find out how this *New-Star* ſhould appear amongſt the other *ſtars* ſo unlike unto them; hereupon all *Magick* was diſſolved, and every bond of wickedneſs diſ-appeared, ignorance was taken away, the old kingdom was deſtroyed, when *God* appeared as man for the renewing of Life eternal. But that, which was perfect with God, took a beginning, and thereupon all things worked together to bring about the deſtruction of death. If *Jeſus Chriſt* through your Prayers ſhall make me worthy, and it be his will, in a ſecond little Book, which I am about to write unto you, I will lay open unto you how I began my Oeconomie in the *New man* Jeſus Chriſt, both in his Faith, Love, Paſſion and Reſurrection, and I ſhall the rather do this, if the Lord ſhall reveal it unto me. Becauſe all of you man by man through the grace of his Name concur together in *Jeſus Chriſt*, of the ſtock of *David*, according to the fleſh, the ſon of man, and the Son of God; and ye are all obedient to the *Biſhop*, and to the *Presbyterie* with an undivided mind, *breaking one bread*, which is

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the *Medicine* of Immortalitie, an *Antidote* againſt death preſerving to *Life eternal* in *Jeſus Chriſt*. I could give my life for you, and for him whom ye have ſent to *Smyrna* for the honour of *God*; whence alſo I write unto you, giving thanks unto the Lord, loving both *Polycarp* and you. Remember me as *Jeſus Chriſt* alſo remembers you. Pray for the Church which is in *Syria*; whence I am led away a Priſoner unto *Rome*, being the laſt of the faithful there, if I may be accounted worthy to be found to the honour of God. Farewel in God the *Father*, and in *Jeſus Chriſt* our common hope.

To the Epheſians.

To

To the Magneſians.

Ignatius, *who is alſo* Theophorus, *to the Church bleſſed in the Grace of God the Father, through Jeſus Chriſt our Saviour, which is at Magneſia neer to* Mæander, *which I ſalute in him, and wiſh it very much joy in God the Father and in Jeſus Chriſt.*

KNowing your moſt excellent Order of Love, which is according to God, I joyfully made it my choice to ſpeak unto you in the faith of *Jeſus Chriſt*. For being accounted worthy of the *Name* moſt becoming God in theſe bonds, wherein I carry it about, I celebrate the Churches, praying that they may be united in the fleſh and ſpirit of *Jeſus Chriſt*, who is our endleſs life, by Faith and Love, before which nothing is preferred; but chiefly of *Jeſus* and the *Father*, through whom having patiently endured every injury from the *prince* of this world, and eſcaping them we ſhall enjoy God. For I was accounted worthy to ſee you by *Damas* your Divine *Biſhop*, and the

the worthy *Presbyters*, *Bassus* and *Apollonius*, and *Sotion* the Deacon my Fellow-servant, whom I would enjoy, because he is subject to the *Bishop* as to the Grace of God, and to the *Presbyterie* as to the Law of *Jesus Christ*. And it becomes you not to make any use to your selves of the age of the *Bishop*, but to give him all *Reverence*, according to the power of God the *Father*. (as I have known holy *Presbyters*) not presuming upon that juvenile order which appears, but as wise men in God, concurring with him; yet not with him, but with the Father of *Jesus Christ* the Bishop of all. Therefore for his honour, who wills it, it is meet we perform obedience without hypocrisie. For a man doth not deceive this Bishop, whom we see, but puts a fallacie upon him who is invisible. This is not spoken in reference to the flesh, but to God, who knoweth secrets. Therefore it is meet not onely to be called *Christians*, but to be so. For some indeed there are, who own the *Bishop* in name, but do all things without him. Such men appear to me to be men of no good Conscience, because they hold meetings not established by commandment. All works have some end, two are propounded, Death and Life, and every man

shall

ſhall go to his proper place. As there are two ſorts of Coyn, one of God, another of the world, and each Coyn hath its proper ſtamp ſet upon it. *Infidels* have the ſtamp of this world; *Believers* in love have the ſtamp of God the Father by *Jeſus Chriſt*, whoſe life cannot be in us, unleſs we can through him voluntarily die into his *Paſſion*. But ſeeing I have in the perſons preſcribed taken a view of your whole multitude in Faith and Love, I admoniſh you to do all things in the unanimity of God; your *Biſhop* being Preſident over you in the place of God, and the *Presbyters* in place of the *Council* of the *Apoſtles*, and the *Deacons* moſt pleaſant to me, having the *Diaconie* of *Jeſus Chriſt* committed to them, who was with the Father before ages, and in the end appeared. Having therefore all received manners like unto *God*, reverence one another, and let no man defraud his neighbour according to the fleſh, but love one another always in *Jeſus Chriſt*. Let nothing be amongſt you, which may poſſibly divide you, but be united to the *Biſhop*, and to thoſe who are *Preſidents* over you, according to the Type and Doctrine of incorruption. Therefore as the *Lord* being united to him did nothing without the Father,

neither

neither by himſelf, nor by the *Apoſtles*; ſo neither do ye act any thing without the *Biſhop*, and the *Presbyters*. Neither attempt any thing upon your own account however reaſonable it may appear unto you. When ye come together into one place, let there be *One Prayer, One Supplication*, one mind, one hope in Love and in immaculate joy. There is one *Jeſus Chriſt* than whom nothing is better. Therefore all concur together as into the *Temple* of God, as to one *Altar*, to one *Jeſus Chriſt*, who came from one Father, and being one is returned to him. Be not deceived by ſtrange opinions, nor old fables, which are unprofitable. For if we ſtill live according to the Law and Judaiſm, we confeſs that Grace is not received. For the moſt divine *Prophets* lived according to *Jeſus Chriſt*; and therefore they were perſecuted, being inſpired by his Grace, that they might work a perſwaſion in thoſe, who were not perſwaded, that there is one God, who manifeſted himſelf by *Jeſus Chriſt* his Son, who is his eternal *Word*, not coming forth from Silence, who in all things pleaſed him that ſent him. Therefore if they, who were converſant in the works of old time, came to the *Newneſs* of *Hope*, not *Sabbatizing* any longer, but living

ving according to the *Dominical* life of that day, whereon our life did riſe again through him, and through his death (whom ſome deny;) through which myſterie we have received both to Believe, and alſo to endure with Patience, that we may be found the *Diſciples* of *Jeſus Chriſt* our onely *Maſter*; how ſhall we be able to live without him, whom the *Prophets*, being his *Diſciples*, looked for in Spirit as their Maſter? and becauſe they juſtly expected him, he, when he was come, raiſed them from the dead. Therefore let not us be inſenſible of his Goodneſs; for if he ſhould retribute to us according to what we do, we ſhould ceaſe to be. Therefore being made his *Diſciples* let us learn to live like *Chriſtians*. For he, who is called by any other name than this, is not of God. Therefore put away from you the evil leaven, which is old and corrupt, and be ye changed into the New Leaven, which is *Jeſus Chriſt*. Be ye ſeaſoned in him, that none of you be corrupted; for ye ſhall be diſproved by your ſavour. It is an abſurd thing to profeſs *Jeſus Chriſt*, and yet to *Judaize*; for *Chriſtianiſm* hath not believed into *Judaiſm*, but *Judaiſm* into *Chriſtianiſm*, that every tongue believing might be gathered unto God. But theſe

things (my Beloved;) not becauſe I have known any of you to be ſuch, but becauſe, though I am leſſer then you, I would have you to be preſerved, that ye may not fall into the ſnares of a vain opinion, but may have a full aſſurance in the *Nativity*, *Paſſion*, and *Reſurrection*, effected in that ſeaſon when *Pontius Pilate* was governour, all truly and firmly accompliſhed by *Jeſus Chriſt* our hope, from which hope may none of you be perverted. I would every way enjoy you, if I may be worthy; for though I am in bonds, yet am I not to be compared to one of you, who are at libertie. I know ye are not puffed up, for ye have *Jeſus Chriſt* among you. And I know the more I praiſe you, it doth but ſhame you ſo much the more, as it is written, *The juſt man is an accuſer of himſelf*. Make it your endeavour to be confirmed in the determinations of the *Lord* and the *Apoſtles*, that whatever ye do may be proſperous both in fleſh and ſpirit, Faith and Love, in the Son, and in the Father, and in the Spirit, in the beginning and the end, together with your moſt venerable *Biſhop*, and your *Presbyterie*, which is as a ſpiritual Crown decently plaited, and the *Deacons*, who are according to God. Be ſubject to the *Biſhop*, and one to another,

as

as *Jeſus Chriſt* to the *Father* according to the fleſh, and the *Apoſtles* to *Chriſt* and to the *Father*, and the *Spirit*, that there may be unitie both carnal and ſpiritual. Knowing that ye are full of God, I have exhorted you but in few words. Remember me in your Prayers, that I may obtain God; and that Church which is in *Syria*, from whence I am not worthy to be called. For I very much want your Prayer united in God, and your Love, that the Church, which is in *Syria*, may be accounted worthy to be watered by your Church. The *Epheſians* from *Smyrna* ſalute you (whence alſo I write unto you) being preſent to the glorie of God, as alſo ye are; who have refreſhed me in all things together with *Polycarp* the *Biſhop* of the *Smyrneans*. The other Churches alſo ſalute you in the honour of *Jeſus Chriſt*. Be ſtrong in the concord of God, being poſſeſſed with a diſcerning Spirit, which is *Jeſus Chriſt*.

To the *Magneſians*.

To the *Philadelphians.*

Ignatius, *Who is alſo* Theophorus, *to the Church of God the Father and the Lord Jeſus Chriſt, which is in* Philadelphia *of* Aſia; *which hath obtained mercy, is ſettled in the concord of God, rejoycing in the Paſſion of our Lord indiſcernably, and fully aſſured of his Reſurrection in all mercy; Which I ſalute in the bloud of* Jeſus Chriſt, *for ſhe is my eternal and permanent joy, chiefly if they continue united with the Biſhop, and the Presbyters with him, and the Deacons manifeſted to be according to the Sentence of* Jeſus Chriſt, *whom he hath firmly eſtabliſhed according to his own will by his holy Spirit.*

WHich *Biſhop* I have known to have obtained the Miniſterie for the common good, not by himſelf, nor by men, nor out of vain-glorie, but by the love of God the Father and the Lord *Jeſus Chriſt*, whoſe mild temper I have been amazed at, for by his ſilence he can do more than they who ſpeak

ſpeak vain things. For ye are as harmoniouſly agreeing in commands, as the harp and the ſtrings. Therefore my Soul bleſſeth that ſentence of his, which is according to God, knowing that it is vertuous and perfect, and that he cannot be moved, nor provoked to anger, being in all the meekneſs of the Living God. Being therefore the children of light and truth, flie diviſion, evil doctrines. Where the Paſtour is do ye as ſheep follow him; for many wolves, who ſeem worthy of credit, do by an evil delectation lead captive perſons running to God, but through your unitie they ſhall have no place. Depart from evil herbs, which *Jeſus Chriſt* doth not cultivate, for they are not the Plantation of the *Father*. Not that I have found any *Diviſion* amongſt you, but a *Refining* us from the *Dreggs*. So many as are of *God*, and of *Jeſus Chriſt* are with the *Biſhop*, and ſo many Penitents as come over into the Unitie of the Church, ſhall be of God, that they may live according to *Jeſus Chriſt*. *My brethren, be not deceived.* If any man follows him, who is the maker of *Schiſm*, he is no inheritour of the Kingdom of God If any man walks about in a ſtrange opinion, he is not conformable to the *Paſſion*. Let it be your endeavour therefore to

uſe *one Euchariſt*; for there is *One fleſh* of our Lord *Jeſus Chriſt*, and one *Cup* for the Unitie of his bloud, *One Altar*, as *One Biſhop* with the *Presbyterie* and *Deacons* my fellow ſervants, that whatever ye do, ye may do according to God. My brethren, I am very much poured out in Love towards you, and exceedingly rejoycing ſtrengthen you, yet not I, but *Jeſus Chriſt*, for whom I am in bonds, and therefore am the more affraid, becauſe I am not yet taken out of the world. But your Prayer to God will perfect me, that I may obtain that Lot to which I was choſen, flying to the *Goſpel* as to the *fleſh* of *Jeſus*, and to the *Apoſtles* as to the *Presbyterie* of the *Church*: We love alſo the *Prophets*, becauſe they preached the *Goſpel*, and did hope in him, and expect him; in whom alſo believing they were ſaved in the Unitie of *Jeſus Chriſt*, being holy men worthy to be beloved, and moſt worthy of admiration, born witneſs of by *Jeſus Chriſt*, being his *Martyrs*, and numbred up together in the *Goſpel* of the common hope. But if any man preach *Judaiſm* to you, hear him not. For it is better to hear *Chriſtianiſm* from one circumciſed, than *Judaiſm* from one uncircumciſed. But if both of them ſpeak not of *Jeſus Chriſt*, they are to me as *Pillars*

and

and *Monuments* of dead men, whereon the names of men onely are written. Flie therefore evil arts, and the frauds of the *prince* of this world, leſt being troubled with his opinion ye be weakned in charitie. Be all of you made up into one with an undivided heart; I thank my God that I have a good Conſcience as concerning you, and that no man hath wherof to glory, either privately or publikely, that I have been burdenſom to any either in little or much. And I beſeech all to whom I have ſpoken, that they poſſeſs not this as a Teſtimonie. And although ſome would ſeduce me according to the fleſh, yet my ſpirit, which is from God, is not ſeduced. He knows whence it comes, and whither it goes, and is a reproover of ſecrets. I have cried in the midſt of you, I have ſpoken it with a loftie voice, *Attend unto the* Biſhop, *and the* Presbyterie, *and the* Deacons. And though ſome have ſuſpected me to have ſpoken theſe things as foreknowing the *Diviſion* of ſome; yet he is my witneſs, for whom I am a Priſoner, that I have not been taught it by man, but the Spirit preached it, ſaying theſe things, *Do nothing without the Biſhop. Keep your fleſh as the Temple of God. Love Unitie. Flie diviſions. Be ye followers of Jeſus Chriſt as*

he himſelf is of the Father. Therefore I did what was proper for me as a man perfected unto Unitie. But where there is *diviſion* and *wrath* God dwelleth not. Therefore the Lord pardons all Penitents, if they ſhall return by *Repentance* to the *Unitie* of God, and the *Council* of the *Biſhop.* I believe the *Grace* of *Jeſus Chriſt*, who will looſe every bond from you. And I exhort you to do nothing with contention, but according to the *Diſcipline* of *Chriſt.* For I have heard ſome ſpeaking in this wiſe, *That if I find it not amongſt the Antients, I do not believe the Goſpel.* And when I replied to them, *That it is written.* They anſwered me, *It lies before us.* But *Jeſus Chriſt* is to me *Antiquitie*, and the *Records* not to be touched are his *Croſs*, and his *Death*, and his *Reſurrection*, and the *Faith*, which is by him, in which things I would be juſtified through your Prayers. Honourable are the *Prieſts*, but more honourable the *High-prieſt*, to whom are committed the *Holies* of *Holies*, and with whom alone are depoſited the hidden things of God. He is the *Door* of the *Father*, by whom *Abraham*, and *Iſaac*, and *Jacob*, and the *Prophets*, and *Apoſtles*, and *Church* of God have entered. All theſe things are for the Unitie of God.

But

But the *Goſpel* hath ſomething in it chiefly valueable, and that is The *Preſence* of our Lord *Jeſus Chriſt*, his *Paſſion*, and *Reſurrection*. For the beloved *Prophets* preached of him; but the *Goſpel* is the Perfection of incorruption. All things together are excellent, if ye believe in Love. But ſeeing that through your Prayers, according to the bowels which ye have in *Chriſt Jeſus*, the Church, which is at *Antioch* of *Syria* (as is told to me) is at peace; it becomes you, as the Church of God, to ordain a *Miniſter* to go thither as an *Embaſſadour* upon the *Embaſie* of God, to joy together with them that they are made one, and to glorifie his Name. Bleſſed in *Jeſus Chriſt* ſhall that man be, who ſhall be accounted worthy of ſuch a *Miniſtery*, and ye your ſelves ſhall be glorified. This is not impoſſible for the *Name* of God, if ye have but a will to it, as ſome neighbour Churches alſo have ſent *Biſhops*, others *Presbyters* and *Deacons*. As for *Philo* the *Deacon* of *Cilicia*, he is a man that hath given a good *Teſtimonie*, and now miniſters to me in the *Word* of God, together with *Rheus Agathopus* a choyce man, who accompanies me from *Syria*, having renounced this life, theſe alſo bear teſti-

teſtimonie to you, and I give thanks to God for you, becauſe ye have received them, as the Lord you. But they, who have diſhonoured them, may obtain Redemption by the Grace of *Jeſus Chriſt*. The Love of the *Brethren*, who are at *Troas*, ſaluteth you, whence alſo I write unto you by *Burrus*, who was ſent along with me from the *Epheſians* and the *Smyrneans* for the Word of honour. The Lord *Jeſus Chriſt* will honour them, in whom they hope, in fleſh, ſoul, faith, love, and unanimitie. Farewel in *Chriſt Jeſus* our common Hope.

Ignatius to the *Philadelphians*.

To

To the Trallians.

Ignatius, *who is alſo* Theophorus, *to the holy Church, beloved of God the Father, of Jeſus Chriſt, which is in* Trallis *of* Aſia, *elect, and divine, having obtained peace in the fleſh and bloud, by the Paſſion of Jeſus Chriſt our hope, and the Reſurrection grounded upon him; which I ſalute in fulneſs, in an Apoſtolical Style wiſhing much joy.*

I Have known you to have a blameleſs underſtanding, not to be ſevered in Patience, and that not by uſe, but by nature, as *Polybius* your *Biſhop* hath manifeſted to me, who by the will of God, and of *Jeſus Chriſt*, was at *Smyrna*; and did ſo congratulate me a Priſoner for *Jeſus Chriſt*, that I did view over your whole multitude in him. Therefore receiving from him that good diſpoſition of mind, which is according to God, I gloried finding you as I had known you the followers of God. For in regard ye are ſubject to the *Biſhop* as to *Jeſus Chriſt*, ye appear to me not to live as men, but to live

live according to *Jeſus Chriſt*, who died for us, that believing in his death ye may eſcape death. Therefore it is neceſſary, as ye do to do nothing without the *Biſhop*; but that ye be ſubject to the *Presbyterie*, as to the *Apoſtles* of *Jeſus Chriſt* our Hope, in whom we ſhould be found having our *converſation*. It behooves the *Deacons* alſo, being the *Myſterie* of *Jeſus Chriſt*, to pleaſe all men every manner of way. For they are not the *Miniſters* of meats and drinks, but *Miniſters* of the Church of God. Therefore it is neceſſary for them to avoid accuſations as fire. Let all in like manner reverence the *Deacons* as *Jeſus Chriſt*, and the *Biſhop*, being the Son of the Father; and the *Presbyters* as the *Council* of God, and companie of the *Apoſtles*. Without theſe a *Church* is not called. Of whom I am perſwaded that ye are ſo informed, (For I have received the *Exemplar* of your love, and have it by me in your *Biſhop*, whoſe *behaviour* is a great *Diſciplination*, and his *meekneſs* power; whom I think that very Atheiſts do reverence) being ſatisfied that I ſpare not my ſelf. Formerly though I might have matter to write, I thought not fit for this cauſe, leſt being a condemned perſon I might ſeem to command you as an *Apoſtle*. I am wiſe in God

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as to many things, yet do I measure my self, that I may not be destroyed by boasting. For now it behooves me to be very much affraid, and not to give heed to those, who would puff me up. For when such speak unto me they scourge me. Truly I love to suffer, but know not whether I am worthy. For my zeal appears not to many, but I have the greater war within. I have need therefore of *meekness*, that by it the *prince* of this world may be defeated. Cannot I write unto you of things *celestial?* but I am affraid, lest I should give you some offence being yet but babes. Therefore pardon me, for I would not perplexe you with those things, which ye are not able to bear. For it is not for a slightie matter that I am a Prisoner, being acquainted with things *celestial*, and the *Angelical* Orders, and their governing Constitutions, things visible and invisible; and besides this I am now a Disciple. For many things are wanting to you, that we may not fall short of God. Therefore I exhort you, not I, but the love of *Jesus Christ*, to use only the Christian nutriment, and to abstain from that strange herb, which is *heresie*. For the times are such, that persons worthy of credit seemingly do fold in heresie with *Jesus Christ*, like those,

thoſe, who adminiſter deadly poiſon, and temper it with a drink made of honey and ſowre wine, which the ignorant receives with pleaſure, and ſo dies by an evil delectation. Therefore preſerve your ſelves from ſuch, and ſo it ſhall be, if ye are not puffed up, being inſeparable from *God*, *Jeſus Chriſt*, and the *Biſhop*, and the *Orders* of the *Apoſtles*. He, who is within the *Altar*, is pure; that is, he, who does any thing without the *Biſhop*, *Presbyterie*, and *Deacons*, is of an impure Conſcience. Not that I have known any ſuch thing among you, but foreſeeing the ſubtilries of the devil, I take care of you before hand being my beloved. Do ye therefore, re-aſſuming your mild diſpoſition, build up your ſelves anew in the *faith*, which is the fleſh of the Lord, in *love*, which is the bloud of *Jeſus Chriſt*. Let none among you have any quarrel againſt his Neighbour. Give no offences to the Gentiles, that the *Multitude* which is in God be not *blaſphemed* by a few fooliſh men. For *Wo to him, through whoſe fooliſhneſs my Name is blaſphemed amongſt ſome.* Therefore be deaf to him, who ſpeaks to you without *Jeſus Chriſt*, who was of the ſtock of *David*, and of *Mary*, who was truly born, eat and drank, was truly perſecuted under *Pontius Pilate*,

Pilate, was truly *crucified*, *dead*, things in heaven, on earth, and under the earth beholding him. And was truly *raiſed* again from the *dead*, his *Father* raiſing him up according to his likeneſs, as his *Father* will raiſe up us alſo, if we believe in him, through *Jeſus Chriſt*, without whom we have no true life. But if, as ſome *Atheiſts*, that is, *Infidels* ſay, He *ſuffered* only in appearance, as they themſelves are only in appearance, why am I in bonds? and why do I pray that I may fight with beaſts? therefore do I not die without reward? and am I not a lyar againſt the Lord? Fly therefore evil plants, which bring forth deadly fruit; which if a man taſte of, he dies preſently. For theſe are not the *Plantation* of the *Father*, if they were they would appear branches of the *Croſs*, and their fruit would be incorruptible. Through which *Croſs* by his Paſſion he *Advocates* for you being his Members. The Head therefore cannot be born without the Members, God having promiſed the *Union* of them, who is himſelf. I ſalute you from *Smyrna*, together with the Churches of God, which are preſent with me, who have every way refreſhed me both in fleſh and ſpirit. My bonds, which I carry about for *Jeſus Chriſt*, do admoniſh you, that I deſire to enjoy

joy God. Continue in your *Unanimitie*, and in *Prayer* one for another. For it becomes you all one by one exceedingly, and the *Presbyters* to comfort up the *Bishop* for the honour of the *Father* of *Jesus Christ* and of the *Apostles*. I beseech you in love to hear me, that writing unto you I may not be a witness within you. Pray also for me, out of that Charitie which is in you, for I need the mercy of God, that I may be accounted worthy of the Lot, which I labour to enjoy, and may not be found *Reprobate*. The love of the *Smyrneans* and *Ephesians* saluteth you. Remember in your *prayers* the Church which is in *Syria*, whence I am not worthy to be called, being the last of them. Farewel in *Jesus Christ*, being subject to the *Bishop* as to the Commandement, and likewise to the *Presbyterie*. And love one another man by man with an undivided heart. My Spirit shall be an expiation for you, not onely now, but when I shall enjoy God. For as yet I am in danger, but the *Father*, who is faithful, will fulfil my Petition and yours in *Jesus Christ*, in whom may ye be found unblameable.

To the Trallians.

To

To the Romans.

Ignatius, *who is also* Theophorus, *to the Church which hath obtained Mercy through the Magnificence of the most high Father, and Jesus Christ his onely begotten Son, sanctified and enlightned by him who willeth all things, which are according to the love of Jesus Christ our God; which is President over the Churches about in the Region of the* Romans, *as over a Quire, being divine, comely, most blessed, worthy of praise, in a becoming order, eminently chaste, and set up for a President of Charitie, having the Law of Christ, and bearing the Name of the Father; which I also salute in the Name of Jesus Christ the Son of the Father, according to the flesh and spirit united in every command of his, filled with all the Grace of God without any difference, and purged from every strange tincture, wishing very much joy in our Lord Jesus Christ our God immaculately.*

HAving beseeched God, I happened to see your divine faces, as I much de-

ſired to receive you. And being in bonds for *Jeſus Chriſt* I hope to ſalute you, if it be his will, that I may be accounted worthy to continue to the end. For the beginning is well ordered, if thereby I may obtain Grace ſo as to obtain my Lot unto the end without impediment. For I fear your charitie, leſt it prove injurious to me. For to you it is eaſie to do what ye will; but to me it is a difficult thing to enjoy God, unleſs ye are the more ſparing to me. I would not have you to pleaſe men, but to pleaſe God, as ye do pleaſe him. I ſhall never have ſuch an opportunity to enjoy God, neither ſhall ye be intituled to a better work, if ye can but be ſilent. For if ye be ſilent and let me alone, I ſhall be of God, but if ye love my fleſh, I ſhall be but a voice, and to run again. Ye cannot do better than to let me be ſacrificed unto God, in regard the *Altar* is already prepared. That ye being made up a *chorus* in love may ſing to the Father in *Jeſus Chriſt*; becauſe God hath accounted the *Biſhop* of *Syria* worthy to be found, and to be ſent from the *Eaſt* unto the *Weſt*, to ſet and go down glorioufly from the world unto God, that I may riſe again in him. Ye have never bewitched me in any thing; ye have inſtructed others, and I would that

thoſe

thoſe things may be firm, which ye as teachers have commanded. Onely pray for me to be inabled inwardly and outwardly, that I may not onely ſay it, but will it, and not only be called a *Chriſtian*, but be found ſo. For if I ſhall be found ſo, I may alſo be ſo called, and then be a Believer, when I appear not to the world. Nothing is good which is onely in appearance; For our God *Jeſus Chriſt* being in the *Father* appeareth the more. A Chriſtian is not a work of perſuaſion but of greatneſs, eſpecially when he ſhall be hated of the world. I write to all the Churches, and lay my commands upon them all, that I may willingly die for God, if ye ſhall not hinder me. I intreat you that ye would not be unſeaſonably kind unto me. Suffer me to be the meat of beaſts that by them I may enjoy God. I am the wheat of God, and ſhall be ground by the teeth of beaſts, that I may be found the pure *bread* of God. Allure thoſe beaſts the rather to become my *ſepulchre*, and to leave no *reliques* of my body, that when I am fallen aſleep I may not be burdenſom to any. Then ſhall I be the true Diſciple of *Jeſus Chriſt*, when the world ſhall not ſee my body. Pray to the Lord for me, that by theſe inſtruments I may be found a ſacrifice

to God. I do not give you commands as *Peter* and *Paul*; they were *Apoſtles*, but I am a condemned perſon, they were free, but I am a ſervant even until now, yet, if I ſuffer, I ſhall be made the Freeman of *Jeſus Chriſt*, and ſhall riſe again free; and being now a Priſoner I learn to deſire nothing. From *Syria* even to *Rome* do I fight with beaſts, both by Land and by Sea, by night and by day, being bound to ten *Leopards*, (which are my military guard) which are the worſe for being kindly treated. But by their injurious dealings I am the more made a Diſciple, yet am I not therefore juſtified. I would enjoy the beaſts which are prepared for me, and I pray that they may be found ſharply ſet, nay I would entiſe them greedily to devour me, and not fearfully to decline the touching of me as they have avoided ſome. But if they ſhun me, and will not, I ſhall provoke them. Pardon me. I know what is convenient for me. Now I begin to be a Diſciple in that I have a zeal to nothing viſible or inviſible, but that I may gain *Jeſus Chriſt*. Let the fire, the croſs, the violence of beaſts, ſcattering of bones, conciſion or chewing of members, grinding of the whole body, buffetings of the devil come upon me, ſo that I may but

enjoy

enjoy *Jeſus Chriſt*. The ends of the world will profit me nothing, nor the kingdoms of this age. It is good for me to die for *Jeſus Chriſt*, rather then to rule over the ends of the earth. I ſeek him, who died for us, I will him, who roſe again for us. He is the Gain ſet before me. Pardon me, *brethren*, do not hinder me to live, do not ſeparate me by the world, who am willing to be of God, nor ſeduce me by that which is material. Suffer me to receive the pure light, when I approach to that, I ſhall be a man of God. Suffer me to imitate the Paſſion of my God. If any man hath him within him, he may underſtand what I will, and ſympathize with me, knowing what things have taken poſſeſſion of me. The *prince* of this world would ſpoil me, and corrupt my judgement, which is according to God. Therefore let none of you being preſent contribute any aſſiſtance to him, but rather be for me, that is, for God. Do not ſpeak *Jeſus Chriſt*, and covet the world. Let no faſcination be amongſt you. Neither do I exhort you being preſent to believe me, rather believe the things, which I write unto you; for I write unto you being alive, yet withal willing to die. My Love is crucified, and the fire, which is in me, deſires no wa-

ter. But there is one living and ſpeaking in me, who ſaith to me inwardly, *Come to the Father*. I take no pleaſure in the meat of corruption, nor in the pleaſures of this life. I will the bread of God, which is the fleſh of *Jeſus Chriſt*, of the ſeed of *David*, and the drink which I will, is his bloud, which is incorruptible love. I would live no longer according to men, and this ſhall be if ye will. Will it therefore that ye alſo may be accepted. I intreat you by a few writings, believe me; but *Jeſus Chriſt* ſhall manifeſt theſe things to you, that I ſpeak truth. That is no lying mouth, by which the Father hath truly ſpoken. Pray for me that I may obtain. For I have not written unto you according to the fleſh, but according to the mind of God. If I ſuffer ye have loved me, but if I prove Reprobate ye have hated me. Remember in your Prayers the Church in *Syria*, which in my ſtead hath God for its *Paſtour*. *Jeſus Chriſt* himſelf ſhall watch over it, and your Love. But I am aſhamed to be named from them, for I am not worthy, being the laſt of them, and an abortive. But I may through mercy be ſomething if I obtain God. My Spirit ſaluteth you, and the love of the Churches which have received me for the

Name

Name of *Jeſus Chriſt*, not as one paſſing by them; for they did not meet me onely on the way according to the fleſh, but conducted me to the Citie. Theſe things I write unto you from *Smyrna* by the *Epheſians*, worthy to be moſt bleſſed. *Crocus* alſo is with me a Name deſireable, together with many others, who came from *Syria* to *Rome* to the glorie of God. I believe they are known to you, to whom ye may make manifeſt the things approaching me. For they are all worthy of God, and of you, and it becomes you to refreſh them in all things. I have written unto you theſe things upon the day before the ninth of the Calends of *September*. Be ſtrengthened to the end in the Patience of *Jeſus Chriſt*.

FINIS.

The Life of *Saint* BARNABAS *the Apoſtle.*

SAint *Barnabas* was a man of excellent and divine Qualifications, beautified and adorned with ſingular gifts and graces for the propagating of Chriſtianitie, and promoting the Kingdom of the Lord *Jeſus*; being one of the ſecundary *Apoſtles*, which were in that age made choice of in imitation of the twelve, and choſen together with *Paul* to this honourable imployment by God himſelf, *Act.* 13. 2. All were not Apoſtles, 1 *Cor.* 12. 29. *Hoc magnum erat, & per paucorum privilegium*, This was a great Privilege, and onely of ſome few. *Chriſt* was the Apoſtle of God. *Heb.* 3. 1. the Twelve the Apoſtles of *Chriſt*, *Joh.* 20. 21. and they, as the Spirit gave direction, did conſtitute others in like manner. Κατὰ μίμησιν τῶν δώδεκα πλείσων ὅσων ὑπαξάντων Ἀποστόλων, There being many *Apoſtles* beſides the Twelve after

Euſeb. lib. 1. c. 12.

after their similitude. Of this number was *Barnabas*, who needs not any humane Character, in regard he abounded with so much of Divine Approbation, for honourable mention is frequently made of him in the *Acts of the Apostles* written by Saint *Luke*. He and *Paul* were *tanquam jugati boves*, as Gods chief yoke of Oxen, ploughing over much ground, and manuring the field of *Christianitie*; He was a person of very great Eminencie and Integritie in his Place and Office, often imployed upon honourable Services for the Church, sometimes alone, and sometimes in conjunction with holy and blessed *Paul*, and when he had done the Church all honest and faithful Service he possibly could, and had improved his talents to his Masters glorie, the Churches benefit, and his own, he finished the course of his natural life by a glorious *Martyrdom*, and under the power of *Nero* the first of *Persecutors*, and worst of men, was burnt at the stake for his Religion, upon the eleventh of *June*, which day is Annually observed by our Church to perpetuate his memory, and to advance Gods glorie. This briefly concerning the Author; his following *Epistle* indeed may not prove so very acceptable to some, in regard of his strange Explications

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of Scripture, which are not after the modern and more refined mode. But it is to be noted that, when he wrote, *Chriſtianity* was but in the Cradle, and ſcarce advanced into her morning Dreſs, then God made choice of the weak things of the world to confound the mighty, and of rude and illiterate men to confound the learned. Since that time *Chriſtianity* hath made a conqueſt over the world, heathen learning is become ſubſervient to divine Truths, the rudeneſs and firſt Draught of *Chriſtianity* hath been poliſhed over, and adorned by the moſt able and learned *Pens*; The following Tranſlation of this *Epiſtle* is according to the Original Greek Copy ſet forth by Mr *Iſaac Voſſius*, and printed at *Amſterdam*, *Anno Dom.* 1646. who himſelf gives this following account of it in his *Annotations* upon it. Some years have paſſed over, ſince it was my reſolution to publiſh this *Epiſtle* of *Barnabas*, which I received from the incomparable *Salmaſius*; but being prevented by a journey, I could not then perfect what I intended. When I went for *England* to make my ſelf acquainted with that Nation, another opportunity offered it ſelf unto me, whereby I was encouraged ſpeedily to make publike the *Epiſtle* before mentioned, which had

had merited long before to be ſent forth to the publike view. For the Right Reverend Dr *Uſher*, Biſhop of *Armagh*, and Primate of *Ireland* was then preparing to publiſh a new Edition of *Ignatius*, and when he made it both his requeſt and offer that this *Epiſtle* of *Barnabas* might be printed with his *Ignatian Epiſtles*, I not onely freely conſented to it, but was very glad, that ſo very Antient a Monument ſhould fall into thoſe hands, from which I was aſſured it would borrow not a little ſplendour. And had not a great fire conſumed a great part of the Citie of *Oxford*, and deſtroyed all *Exemplars*, we had had long ſince a very fair Edition of this Author. However there were not wanting in *France* ſome learned men, who thought it a very unworthy thing that ſuch a writing as this ſhould be ſo long concealed. Thereupon *Claudius Menardus* of the Order of Saint *Maurus* lately fitted out for us a new Edition; and that he hath very well deſerved of the publike for this act of his no man can deny. Yet he had merited more had it been his good fortune to ſee more Copies For ſeeing that Edition of his was wholly taken out of one only book, it could not poſſibly come forth any other then very faulty. Though fortune hath

hath not ſo much favoured me as to miniſter occaſion to any mans envie, yet this happineſs hath been afforded me, to have the uſe of three *Manuſcripts*, whereby to correct that Edition; The *Medicæan Librarie* of *Florence* ſupplyed me with the firſt, and that of *Theatins* at *Rome* furniſhed me with the other two; and *Lucas Hoſtenius* an eminent man, who cannot be praiſed according to his deſerts, is the perſon, to whom I am indebted for the uſe of them. What help theſe three *Manuſcripts* have afforded me, he will be beſt able to judge, who can think it worth his while to compare this with the other Edition before mentioned. But I cannot imagine upon what grounds ſome men ſhould think that this is not the *Epiſtle* of *Barnabas*, whereas *Clement*, *Origen*, and others aſcribe it to him. Learned men (I believe) may take offence at ſome unuſual Expoſitions of his, made upon ſome places of *Scripture*; but they can have nothing whereon to ground a perſwaſion, that thoſe places ſhould be miſinterpreted by a man of ſo great authority, whom the holy *Scriptures* make ſo frequent mention of, and who was always an inſeparable Companion of the *Apoſtle Paul*, and himſelf one of the *Minor* *Apoſtles*. But

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who could expect all kind of Science and Learning from those first *Christians?* and think that they might not as well be mistaken as their Relatives, especially in things not appertaining to Faith? Do we not meet with many things as strange in the *Epistle* of *Clement?* which *Epistle* was published by *Patricius Junius* the Kings Library Keeper, and an eminent man, to whom I am so much a debtor, that he cannot possibly oblige me more. For who can well digest that fable of *Clement* about the *Phœnix*, and his many worlds beyond the *Ocean?* neither do I believe that some will easily admit of that Exposition about the *Scarlet thred* of the Harlot *Rahab*, that it should be a Type of the bloud of *Christ*, and other things of this nature which I could reckon up, but they are not so proper for this place; yet was this *Clement* called an *Apostle* by as good right as *Barnabas* was. Therefore no persons ought to find fault with that in the one, which they excuse in the other. It is known to every one how very mystically, superstitiously, and almost impertinently, those first *Christians* did interpret the *Scriptures.* Therefore if some things should be met with in this Author, which may displease the Learned, let them rather impute

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it to the manner of expreſſion uſed by thoſe ancient *Chriſtians*, than entertain the leaſt thoughts that this writing is ſuppoſititious. Nor let any perſons therefore like the worſe of this *Epiſtle* of *Barnabas* becauſe *Euſebius*, and other Greek Writers of a later date, have placed it amongſt the *Apocryphal* writings. For they did not queſtion the Author, only they approved not of thoſe myſtical Interpretations of his, made upon many places of *Scripture*. And for the ſame reaſon many works of *Clement* of *Alexandria* and of *Origen*, were accounted *Apocryphal*; whereas it was never yet doubted of, whether thoſe very works ſo accounted of were their genuine works. And certainly if we ſhould reject all Writings, which have at any time been accounted *Apocryphal*, we ſhould reject the *Epiſtle* of *Paul* to the *Hebrews*, and the *Epiſtle* of *Jude* the *Apoſtle*, and that of *Clement* to the *Corinthians*; which thing ſhould we do how abſurd would it ſeem to any man? Others have given out that they have diſcerned this *Epiſtle* to be ſpurious both from the Style, and manner of Writing, and they have affirmed the very ſame things of the *Epiſtles* of *Ignatius*; but they, who boaſt of ſuch things, would ſeem more accute than becomes

comes them. For it is not ſo eaſie to diſtinguiſh ſpurious writings from genuine, as it is to know true Pearls from counterfeit. When true Stones are compared with counterfeit, the *fucus* of the counterfeit ſoon appears, as a true people will diſcover a falſe one; which is a thing ordinary in other traffiqueable commodities. But from what is it poſſible for theſe men to take the ground of their conjecture, who deny theſe to be the very *Epiſtles* of *Ignatius* and *Barnabas?* Have they ſeen other Writings of theirs? Certainly not. Therefore how come they to know what Style *Barnabas* and *Ignatius* uſed? Yet they go on and ſay, that what they think to be true, they know to be true; and if it be ſo with them, I will not adde one word more about them.

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The Catholique Epiſtle OF *Saint* BARNABAS the *Apoſtle.*

MY *ſons* and *daughters*, in the Name of our Lord *Jeſus Chriſt*, who loved us, I wiſh you much joy and peace. Knowing that there is in you an abundance of the great and comely Graces of God, I am rejoyced above meaſure by your bleſſed and excellent ſpirits; for by this means ye have received a natural grace. So that I am hereby very much comforted, hoping to be ſet at liberty; becauſe I verily perceive that the ſpirit is infuſed into you from the honourable Fountain of God. And ſeeing I am of this perſwaſion, and know it the more fully ſo to be, in regard that, whilſt I am converſing with you, many things have ſucceeded well with me, according to the equal way of the Lord; therefore is it happily *Brethren* in my thoughts to love you more

to page 91.

more than my own ſoul; becauſe the greatneſs of faith and love dwelleth therein, and the hope of that other life. Thinking of this (and becauſe it was my care to impart ſomething unto you of what I have received) that it would be a ſufficient reward to do ſervice to perſons of ſuch a ſpirit, I made it my proper buſineſs, as allotted to me, ſpeedily to ſend unto you ſome few things, that together with your faith ye may have alſo perfect knowledge. There are alſo *three Conſtitutions of the Lord, The hope of life, the beginning, and the conſummation.* For God hath made before-hand things plain to us, by his *Prophets*, who are paſſed, and hath given unto us the beginnings of future things. But, as he hath ſaid, *It is a more honourable and high thing to approach to his Altar.* Yet I ſhall not as a Teacher or Doctour, but as one of you, ſhew you a few things, by which ye may be the more joyful in many. *Seeing* therefore that the days 1.
are moſt wicked, and that the *adverſary* hath the power of this world, we ought diligently to make enquiry into the equal ways of the Lord. *Fear* and *Patience* are the *Coadjutors* of your *faith*; and the things, which fight for us, are *Longanimitie* and *Continence.* Where theſe remain pure, ac-

cording to the Lord, wiſdom, underſtanding, ſcience, knowledge rejoyce together with them. For he hath laid it open to us by all the Prophets, that he will not uſe our ſacrifices, victims, nor oblations, ſaying in this
Iſai. 1. wiſe, *To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord, I am full of the burnt-offerings of rams, and the fat of lambs; I delight not in the bloud of goats and bulls. Neither do I regard you, when ye come to appear before me.* For *who hath required theſe things at your hands? neither ſhall ye tread my courts. When ye bring your courſe bread* it is vain, *your incenſe is an abomination to me. Your new moons, and ſabbaths, and great day I cannot endure; Your faſt, idle time, new moons, and feaſts my ſoul hateth.* God hath therefore made theſe void, as the new Law of our Lord *Jeſus Chriſt*, which is without the yoke of neceſſity, hath made void the humane oblation. The Lord ſaith again unto them, *Have I commanded your fathers, when they went out of the land of Egypt, that they ſhould offer unto me ſacrifices and victims? but this I commanded them, ſaying, Let every one among you bear no malice towards his neighbour, and let no man ſwear falſly.* Seeing therefore that we are not without underſtanding, we ought

ought to underſtand the counſel of the goodneſs of our Father. For he being willing to ſeek us alſo going aſtray, hath told us how we ſhould come unto him, ſaying, *The ſacrifice of God is a contrite heart, and one that is humbled, God doth not deſpiſe.* Therefore (Brethren) we ought to enquire more certainly concerning our Salvation, that nothing may have entrance into us, which may turn us away from our life. *God ſpeaks* again unto them as concerning theſe things, ſaying, *Wherefore do ye faſt to me, that your voice may be heard on high, as this day? I have not choſen ſuch a faſt, nor a day for a man to afflict his ſoul; neither ſhalt thou bow down thy neck like a bulruſh, nor ſpread ſackcloth and aſhes under thee, nor ſhall ye call this an acceptable faſt.* But to us he ſaith thus, *When ye ſhall faſt, Looſe every bond of iniquitie, diſſolve the obligations of violent contracts, ſet the oppreſſed at libertie, make void every injurious obligation; break thy bread to the hungry; bring the poor that are without ſhelter into thine houſe; when thou ſeeſt the naked clothe him, and hide not thy ſelf from thine own fleſh; then thy light ſhall break forth as the Morning, and thine health ſhall ſpring forth ſpeedily; and thy righteouſneſs ſhall go before thee; the glorie of the Lord* 2. Iſai. 58.

ſhall be thy rereward. Then ſhall thou call, and the Lord ſhall anſwer; thou ſhall cry, and he ſhall ſay, Here *I am: if thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking Vanity, and ſhall give thy bread to the hungry with all thy ſoul.* Therefore in this (brethren) God is provident and merciful, in regard the people, whom he hath acquired to his *beloved*, ſhould believe in ſimplicity, and he hath ſhewn to all us, that we ſhould not run as
3. *Proſelytes* over *to their Law*. And *it concerns* us to write much of the things in hand, which cannot heal. Let us flie every work of iniquitie, and hate the errour of this time, and love things future. Let us not give libertie to our ſoul, nor ſuffer it to wander with moſt lewd men and ſinners. For the trial is conſummate, as it is written, as *Daniel* ſaith, *it is at hand*. For this cauſe doth the *Lord* divide times and days, that his *beloved* may haſten to his inheritance. So ſaith the Pro-
Dan. 7. phet, *Ten kingdoms ſhall reign upon the earth, and a little king ſhall ariſe, who ſhall depoſe three into one*. Concerning the *kingdoms*, and this very thing *Daniel* ſaith again, *I ſaw a fourth beaſt dreadful and terrible, and exceeding ſtrong, having ten horns, and another little horn grew up in the midſt of them, before whom*

whom there were three of the firſt horns plucke up by the roots. Therefore we ought to underſtand, and I intreat you again, as one of you, loving you above mine own life, that ye would take heed unto your ſelves, and that ye would not be like unto thoſe, who heap up their ſins, and ſay, That their *Teſtament is alſo ours.* But ours it is, for they have for ever deſtroyed that which *Moſes* received. For the Scripture ſaith, *And Moſes was in the mount faſting fourty days and fourty nights, and he received the teſtament from the Lord, the tables of ſtone written with the hand of God.* But they being turned unto idols deſtroyed that, for the *Lord* ſaith to *Moſes, Go down quickly, for thy people, which thou broughteſt out of the land of Egypt, hath tranſgreſſed. And Moſes caſt the tables of ſtone out of his hands, and their Teſtament was broken*, that the love of *Jeſus* might be ſigned upon your hearts unto the hope of the faith of him. Therefore let us give heed unto the *laſt days*; for all the time of our life and faith ſhall profit us nothing, if we do not endure unjuſt things, and future temptations, as the Son of God ſaith, *Let us reſiſt all iniquitie, and hate it.* Conſider therefore the works of an evil life. Ye ought not to ſeparate your ſelves as being

juſtified, but meeting together in one, to enquire what may be in common profitable and convenient for the *beloved.* For the
Iſai. 5. Scripture ſaith, *Wo to thoſe, who are wiſe in their own eyes, and prudent in their own ſight.* Let us being ſpiritual, be made a perfect *Temple* to *God*, as much as in us lies. Let us meditate upon the fear of God, and endeavour to keep his Commandements, that we may rejoyce in his judgements. The *Lord* accepting no mans perſon judgeth the world; every man ſhall receive according to his deeds. If he be good, his goodneſs goes before him; if wicked, the ways of his wickedneſs follows after him. Take heed leſt at any time being called, and at eaſe, we do not fall aſleep in our ſins, and the wicked one getting power over us, do not awake us out of our ſleep, and exclude us from the Kingdom of the *Lord.* Underſtand a little more; Having ſeen the great ſigns and wonders among the people of the *Jews*, and that the *Lord* doth ſo leave *them*; therefore let us take heed, leſt happily we
Matt. 22. be found, as it is written, *Many called, few*
4. *choſen. For this cauſe*, the *Lord* endured to deliver up his body to death, that we might be ſanctified by remiſſion of ſins, that is, through the ſprinkling of his bloud. For it

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is written of him to the *Jews*, and to us, in this manner, *He was wounded for our tranſgreſſions, bruiſed for our iniquities; by his ſtripes we were healed. He was led as a ſheep to the ſlaughter, and as a lamb before the ſhearer dumb, ſo opened he not his mouth.* Iſai. 53. Therefore we ought exceedingly to rejoyce in the *Lord*, becauſe he hath ſhown unto us things paſt, and hath made us wiſe, neither are we without underſtanding of things to come. But he ſaith, *The net ſurely is ſpread in vain in the ſight of any bird.* This he ſaith, in regard that that man ſhall juſtly periſh, who hath knowledge of the way of truth, and yet will not refrain himſelf from the dark way. Moreover, the *Lord* endured to ſuffer for us, and yet he is the *Lord* of the world, to whom he ſaid upon the day before the world was conſummate, *Let us make man according to our image and ſimilitude.* Gen. 1. Learn therefore how much he endured, who would ſuffer this from men. The *Prophets* having the gift from him *propheſied* of him; and he, that he might aboliſh death, and make manifeſt the Reſurrection from the dead, endured, becauſe it was neceſſary for him to appear in the fleſh, that he might make good the Promiſe to the *Parents*. And preparing a *new people* by his being up-

on the earth, he declared by making a Reſurrection the judgement, and in the end by teaching, and doing great ſigns and wonders, he preached to *Iſrael*, and dearly loved him. Then he choſe *proper Apoſtles*, who ſhould preach his *Goſpel*, who were ſinners above all ſin, that he might ſhew that he *came not to call the righteous, but ſinners to repentance.* Then he manifeſted himſelf to be the Son of God. For had he not come in the fleſh, how could men looking on him have been ſaved? For the Sun, which is the work of his hands, men cannot look directly upon with their eyes intent upon the beams of it. Therefore the Son of God came in the fleſh, that he might conſummate the ſins of thoſe, who perſecuted his *Prophets* unto death. And for this he endured. For God ſaith, *By the ſtripe of his fleſh all are healed.* And again, *When I ſhall ſmite the ſhepherd, then ſhall the ſheep of the flock be ſcattered.* He would thus ſuffer, and it was neceſſarie that he ſhould ſuffer upon the tree. For he ſaith, who propheſied of him, *Thou ſhalt deliver my ſoul from the ſword.* And, *Faſten my fleſh with nails, for the congregations of wicked men are riſen up againſt me.* And again he ſaith, *Behold, I have given my back to ſcourges, and my cheeks*

Iſai. 53.

Zech. 13.

cheeks to ſtrokes, and ſet my face, as a firm rock. But when he had done the Command, 5.
what ſaith he? *Who ſhall condemn me, let him be ſet againſt me? or who ſhall judge me, let him come neer to the ſervant of the Lord? Wo unto you, for ye ſhall all wax old as a garment, and the moth ſhall devour you.* Again the *Prophet* ſaith, *He was ſet a ſtone for contuſion. Behold, I will lay in Sion for foundations a pretious ſtone, elect, a chief corner-ſtone, honourable.* What ſaith he after? *And he, who hopeth in it, ſhall live for ever.* Is our faith therefore placed in a ſtone? Far be it. But becauſe the *Lord* hath given ſtrength unto his fleſh. For he ſaith, *And he hath ſet me as a ſtrong rock.* Again the *Prophet* ſaith, *The ſtone which the builders refuſed, is made the head of the corner.* And again he ſaith, *This is the great and wonderful day, which the Lond hath made.* I write the more ſimply to you, that ye may underſtand. I am the *off-ſcouring* of your love. What ſaith the *Prophet* again? *The congregation of wicked men came about me, they encloſed me as bees do the wax.* And, *They caſt a lot upon my veſture.* Seeing he ſhould be manifeſt in the fleſh, and ſhould ſuffer; his Paſſion was manifeſted long before. For the *Prophet* ſaith to Iſrael, *Wo to the*

ſoul

ſoul of profane men, for they take evil counſel againſt themſelves, ſaying, *Let us ſeize upon the righteous, for he is unpleaſing to us. Moſes* alſo ſaith unto them, *Behold* theſe things ſaith the *Lord God, Enter into the good land, which the Lord hath ſworn to Abraham, and Iſaac, and Jacob, and inherit the land flowing with milk and honey.* Learn what knowledge ſaith, *Hope in Jeſus*, who will come in the fleſh to be manifeſted unto you. *Man is a ſuffering land.* For from the face of the earth was the figment of *Adam* driven. Why therefore ſaith he, *A good land flowing with milk and honey?* Bleſſed be our *Lord*, who hath put wiſdom and underſtanding in us of his ſecrets. For the *Prophet* ſaith, *Who ſhall underſtand the parable of the Lord, but onely the wiſe and the intelligent, and he who is a lover of the Lord.* Seeing therefore he renewing us by remiſſion of ſins hath made us to be another figure, he hath made us to have ſouls like children and hath formed us anew. For what he ſaith to the Son, the Scripture ſaith concerning us, *We will make man according to our image and likeneſs, and let them rule over the beaſts of the earth, and the fowls of heaven, and the fiſhes of the ſea.* And the Lord ſeeing man an excellent figure, he ſaid, *Increaſe and*

multiply

multiply, and replenish the earth. These things to the Son. Again, I will shew you, how in the last days he made a second figure as concerning us. The Lord saith, *Behold, I will make the last things as the former*, and therefore did the Prophet preach thus, saying, *Enter into the land flowing with milk and honey*, and *have dominion over it.* Behold therefore we are formed anew, as he also saith in another *Prophet, Behold, saith the Lord, I will take from them, that is, from those whom the spirit of the Lord hath foreseen, their hearts of stone, and will give them hearts of flesh.* For he was to be manifested in the flesh, and to dwell in us. For, *my brethren*, the inhabitation of our hearts is an *holy temple to the Lord.* Again the *Lord* saith, *How shall I appear before the Lord my God, and how shall I glorifie him?* He saith, *I will confess unto thee in the Church, in the midst of my brethren, and will praise thee in the midst of the Church of Saints.* Therefore we are they whom he hath brought into the good land. But why *milk* and *honey?* because a little child is first quickned with *milk* and *honey*, and nourished. So we also being nourished and enlivened by the faith of the Promise and the Word shall live, and have dominion over the earth. For he said before,

fore, *Let them increaſe and rule over the fiſhes.* What can this be now, that a man ſhould have power to rule the beaſts, or fiſhes, or fowls of the heaven? For we ought to be ſenſible. To govern, is of power and authoritie, and he ſhall bear rule who is thereto appointed. And if this be not now, he hath ſaid that it ſhall be; when? when we our ſelves may be perfected to be made heirs of the *Covenant* of the *Lord.*

6. *Underſtand* therefore *(ſons of joy)* that the good *Lord* hath before hand manifeſted all things to us; that we might know whom we ought to praiſe with thanks-giving according to all; Therefore if the *Son of God* being *Lord*, who alſo ſhall judge the quick and dead, hath ſuffered, that his *ſtripes* may enliven us; we ought to believe that this *Son of God* could not ſuffer, unleſs it was for us. And when he was crucified he had *Vineger and gall given him to drink. Hear* how the *prieſts* of the people have manifeſted this, there being a command written concerning it. The Lord commanded *that if a man would not faſt the faſt, he ſhould be deſtroyed.* Becauſe he would offer up in ſacrifice for our ſins the *veſſel of the ſpirit*, that the type alſo which was made in *Iſaac* offered upon the *Altar* might be completed.

What

What ſaith he further by the *Prophet? And let them eat of the goat offered on the faſt for the ſins of all.* Mark diligently: *and let all the Prieſts alone eat the entrails unwaſhed with vineger.* Why this? *becauſe ye ſhall give me gall and vineger to drink, when I ſhall offer up my fleſh for the ſins of the New people. Eat ye alone the people faſting and bewailing in ſackcloth and aſhes*; that he might demonſtrate that it behooved him to ſuffer by them. Therefore what hath he given in command? obſerve; *Take two goats fair and alike, and offer them*; *and let the Prieſt take one for an Holocauſt*; but what ſhall he do with the other? He ſaith, *Let one be made an execration.* Mark how the figure of *Jeſus* is manifeſted. And *ye ſhall all ſpit upon it, and pierce it, and put crimſon wooll about the head of it, and ſo let it be ſent into the Wilderneſs*; *and when this is done, he who bears the goat into the wilderneſs, ſhall take of the wooll, and put it upon a dry bruſhie thorn, called Rubus, the berries of which we uſually eat if finding them in the field.* For the fruits of this thorn onely are pleaſant. But what is the meaning of this? Obſerve; *One goat was for the Altar, the other for an execration, and the goat for execration was crowned.* Why? *becauſe they ſhall ſee him in that day*

having

having his flesh cloathed in scarlet, and they shall say, Is not this he whom we have crucified, setting him at nought, piercing and mocking him? Truly this was he, who then said, *That he was the Son of God*; and he was used in like manner as those fair goats which were alike. So that when they saw him they mourned over him, who was to come under the figure of a goat. See therefore the *Type of Jesus* who was to suffer. But why *did they put the wooll into the midst of thorns? This is a Type of Jesus appointed to the Church.* He, who would take away the *scarlet wooll*, must needs suffer many things, for the thorn is terrible, and he who would rule over it, must endure affliction; so, saith he, they, who would see me, and approach my kingdom, ought to receive me through tribulations and sufferings. But see what figure this was, when it was given in command to *Israel*, That man, in whom sins were completed, *should offer an Heifer, and killing it should burn it, and then servants should take up the ashes, and put them into earthen vessels, and then the servants should take scarlet wooll and hyssop, and so sprinkle the people one by one, that they might be purged from their sins.* Understand in what simplicity it speaks unto us. This *Heifer* is *Jesus Christ*, the men offe-

ring

ring it are thoſe ſinners, who brought him to the ſlaughter; for they ſeemed partly men, and partly ſinners. But the ſervants ſprinkling were they, who preached unto us remiſſion of ſins, and puritie of heart. To whom he gave the power of the *Goſpel*, they were *Twelve* in teſtimonie of the *Tribes*, for they were the *Twelve Tribes* of *Iſrael*, which they were to preach it to. But why were there three ſervants ſprinkling? Theſe were in teſtimonie of *Abraham*, and *Iſaac*, and *Jacob*, who were honourable with God. But why was the wooll put upon wood? Becauſe the kingdom of *Jeſus* was from the wood, and they therefore, who hope in him, ſhall live for ever. But why was there *wooll* and *hyſſop* together? Becauſe in his kingdom ſhall be evil and gloomie days, wherein we ſhall be ſaved. For he, who is wounded in the fleſh is healed by *hyſſop* cleanſing away the filth. And for this cauſe are theſe things, which are made thus manifeſt to us, obſcure to them, becauſe they hearkned not unto the voyce of the *Lord*. Again the *Lord* ſaith by the *Prophet* ſomething of the ears, teaching us thereby how we ſhould circumciſe our heart, ſaying, *By the hearing of the ear hath he heard me.* And again he ſaith, *They, who are afar off,* 7.

ſhall

ſhall hear with the hearing, what I have done, and ſhall know me; And, *ye ſhall circumciſe your hearts, ſaith the Lord.* And again he ſaith, *Hear, O Iſrael, for the Lord thy God ſpeaketh theſe things unto thee.* And again the Spirit of the Lord propheſieth, *Who is he that would live for ever? let him hear with the ear the voice of my ſervant.* And again he ſaith, *Hear, O heaven, and give ear, O earth; for the Lord hath ſpoken theſe things for a Teſtimony.* And again he ſaith, *Hear the word of the Lord, ye rulers of this people.* And again he ſaith, *Hear, O children, the voice of one crying in the wilderneſs.* Therefore he circumciſed our ears, that hearing we may believe the word. For the Circumciſion, of which they were perſwaded, is aboliſhed. For he ſaid, There ſhould be a circumciſion not made upon the fleſh. But they have tranſgreſſed, becauſe a wicked Angel hath taught them. He ſaith again unto them, *Theſe things ſaith the Lord your God.* Here I find a commandment, *Sow not among thorns, but be circumciſed to your Lord.* And what ſaith he further? *And circumciſe your hard heart, and do not harden your neck.* And again, *Behold the Lord ſaith, All nations are uncircumciſed having on the foreskin, but this people is uncircumciſed in heart.* But thou wilt ſay, The people

ſee page 107.

people hath received circumcision as a seal. But so every *Syrian*, and *Arabs*, and all the idolatrous *priests*, and the *Egyptians* have received *circumcision*, therefore are they also within the *Covenants*. Learn therefore *(Children)* abundantly concerning all nations, That *Abraham*, who first gave circumcision in the spirit, did see so far as to the *Son*, for receiving the definitions of *three letters*, he gave circumcision. For he saith, That *Abraham* circumcised the males of his house, which were *ten*, and *eight*, and *three hundred*. Therefore what knowledge was given to him? Learn, there were first *ten* and *eight*, then *three hundred*, the *Ten* note I. the *Eight* note η, there ye have Ἰησοῦς. And the *Cross*, which should have the grace, was noted in the *three hundred*, for the numeral of that is T. Therefore it is manifest that *Jesus* was figured in *two letters*, and the *Cross* in *one*. *Abraham* knew the implanted gift of his doctrine, and gave it for a sign to us. No one hath learned a more genuine word from me, onely I know that ye are worthy. But whereas 8.
Moses hath said, *Ye shall not eat swines flesh, nor the eagle, nor the hawk, nor the crow, nor any fish which hath not scales upon it*; undoubtedly he received in his understanding *three Constitutions*. Afterwards he saith to

Ἰότα. Ἦτα. Ταῦ.

Go to H follows Page 122

them in *Deuteronomie*, *I will give to this people my judgements.* Undoubtedly therefore the command of God was not that they ſhould not eat, but *Moſes* ſpake in the ſpirit. When he ſpake of not eating ſwines fleſh, he ſpake it to this effect, *Thou ſhalt not*, ſaith he, *be joyned to ſuch men, who are like unto ſwine, who, when they are fed and wanton, forget their Lord, but when they are in wants acknowledge him*; For the ſwine, when he hath eaten, knows not his Lord, but when he is hungry, he cryes, & when he is filled again is ſtill, and holds his peace. *Neither ſhalt thou eat*, ſaith he, *the eagle, nor the hawk, nor the kite, nor the crow.* In this he ſaith, *Thou ſhalt not aſſociate thy ſelf with ſuch men, who do not make proviſions for themſelves by labour and ſweat, but live by rapine, and injurious taking from others, and however they appear to walk in ſimplicity, yet they obſerve what things may be offered to them without any labour, theſe they diligently prie out, and being idle themſelves, and very pernicious creatures by reaſon of their wickedneſs, they devour and feed upon the fleſh of others.* He ſaith, *Thou ſhalt not eat the Lampry nor the Polypus, nor the Cuttle-fiſh.* That is, he ſaith, *Thou ſhalt not be joyned to, nor like unto thoſe men, who are ungodly to the end, and condemned to death*; for theſe fiſhes alone

being

being accurſed, ſwim onely in the deep, not diving as other fiſhes, but inhabiting in the mud of the deep. He hath ſaid again, *Thou ſhalt not eat the Conie.* Why ſaid he it? only to ſhew, *that thou ſhouldeſt not be a laſcivious lecherous perſon, nor like unto ſuch*; for the Hare or Conie doth every year breed abundantly, and as many years as ſhe liveth maketh her ſo many burrows. *Neither ſhalt thou eat the Hyæna.* This he ſaith, *Thou ſhalt not be an adulterer, nor defiler of men or women, nor like unto ſuch.* Why ſo? for this kind of animal every year changeth its nature, and is one while a male, and another while a female. Again he well ſaid, *Thou ſhalt hate the weaſil*; this he ſaith, *Thou ſhalt not be like unto thoſe, of whom we hear, by reaſon of their impurity, that they do unlawful things at the mouth, neither ſhalt thou aſſociate thy ſelf with impure perſons, who commit iniquitie with the mouth*; for this animal conceiveth at the mouth. Therefore *Moſes* by the ſpirit delivered *three conſtitutions* touching meats, but they underſtood them to be meant of meats in a fleſhly ſenſe; But *David* took the true knowledge of theſe *three Conſtitutions*, and ſpake in this wiſe. *Bleſſed is the man, who hath not walked in the Council of the ungodly*, as thoſe fiſhes which walk in

the dark down into the deep. *And hath not ſtood in the way of ſinners*; as perſons ſeemingly reverencing their lord, and yet tranſgreſſing like ſwine. *And hath not ſat in the ſeat of peſtilent men.* Like unto birds which ſit watching for prey. Thus have you a perfect knowledge of *Moſes* his Conſtitutions about meats But *Moſes* ſaith, *Thou maiſt eat of whatever hath a cloven hoof, and cheweth the cud.* Wherefore ſaith he it? becauſe every ſuch creature having received food doth ſeem to acknowledge his feeder, and being refreſhed to rejoyce in him. He ſpake it well ſeeing the Commandment, therefore what ſaid he? He gave in Commandment that they ſhould be joyned to thoſe who fear the *Lord*, and who meditate in the heart upon the Command of the Word which they have received, and to aſſociate with thoſe, who ſpeak the judgements of the *Lord* and keep them, and to thoſe, who knowing that Meditation is a work of joy, do ruminate upon the word of the *Lord*. But what means the beaſt with a *cloven foot?* This ſhews that a juſt man, though he walks in this world, yet he expects and lays hold upon another. Obſerve how excellently *Moſes* gave his laws. But they could not know or underſtand theſe things: Yet we rightly under-

underſtanding the Commands, do ſpeak as the *Lord* would; therefore hath God circumciſed our ears, and our hearts that we might underſtand theſe things. We ſhall 9.
now enquire, whether it was the *Lord*'s care to manifeſt any thing before hand touching the *Water*, and the *Croſs*. As concerning the *Water* it is written to *Iſrael*, how they ſhould not receive *Baptiſm*, which ſhould bring remiſſion of ſins, but ſhould build up to themſelves. Therefore the Prophet ſaith, *Be aſtoniſhed, O heaven, and let the earth very much tremble at it, for this people hath committed two great evils, they have forſaken me the fountain of living waters, and hewed out to themſelves broken ciſterns. Is my holy mount Sion a deſert rock? Ye ſhall be as the young ones of a bird fluttering about the forſaken neſt.* And again the Prophet ſaith, *I will go before thee, and will level the mountains, and will break in pieces the gates of braſs, and cut in ſunder the bars of iron, and I will give thee the treaſures of darkneſs, and hidden riches of ſecret places, that they may know that I am the Lord God. And he ſhall dwell in the deep cave of the ſtrong rock:* afterwards what ſaith he? *His water ſhall be ſure through the Son. Ye ſhall ſee the king with glory, and your ſoul ſhall meditate on the fear of the* Lord. And again he

ſaith in another Prophet, *He, who doth theſe things, ſhall be as a tree planted by the water-courſes, which ſhall give its fruit in its ſeaſon; and his leaf ſhall not wither, and whatſoever he doth it ſhall proſper; not ſo the ungodly, not ſo, but they ſhall be as the duſt, which the wind ſcattereth before the face of the earth: Therefore the ungodly ſhall not ſtand in the judgement, nor ſinners in the counſel of the juſt. For the Lord knoweth the way of the righteous, and the way of the ungodly ſhall periſh.* Be ye ſenſible how he hath appointed *Water* and the *Croſs* for the ſame thing. For this he ſaith, *Bleſſed are they, who, hoping in the Croſs have deſcended into the Water.* And whereas he ſaith, he *will give a reward in its ſeaſon.* This he ſaith, *I will retribute to them. The leaves ſhall not wither.* This he ſaith, *That every word which ſhall proceed out of your mouth in faith and love, ſhall be for the converſion and hope of many.* Again another *Prophet* ſaith, *And the land of Jacob was praiſed above all lands.* This he ſpeaks of the *Veſſel of his ſpirit* which he will glorifie. Afterwards what ſaith he? *And there was a river drawing from the right hand, and trees in their ſeaſon grew up out of it, and whoſoever ſhall eat of them ſhall live for ever.* This he ſaith, *Becauſe we deſcend into the Water full of*

ſin,

ſin, and filth, and we aſcend out of it, bearing fruit in the heart, having fear and hope in the Son Jeſus through the ſpirit. And whereas he ſaith, *Whoſoever ſhall eat of theſe ſhall live for ever.* This he ſaith, *Whoſoever*, ſaith he, *ſhall hear the things that are ſpoken, and ſhall believe, he ſhall live for ever.* He determines in like manner concerning the *Croſs* by another *Prophet* ſpeaking thus, *And when theſe things ſhall be conſummate, and when the wood ſhall be bowed, ſaith the Lord, and ſhall riſe again, and when blood ſhall diſtil from the wood.* Thou haſt ſomething again touching the *Croſs* and *him* who ſhould be *crucified.* For he ſaith again in *Moſes, When Iſrael was warred againſt by ſtrangers, and that they were to be put in remembrance that they were warred againſt, that they might be delivered up to death for their ſins, the ſpirit ſpake to the heart of Moſes,* That he ſhould make a *type* of the *Croſs* and of *him* who ſhould *ſuffer*, to ſhew *that unleſs they hoped in him, they ſhould be warred againſt for ever.* Therefore *Moſes laid the armour one piece upon another in the middle of a fountain, and ſtanding higher than all, ſtretched out his hands, and ſo Iſrael prevailed, and when he drew in his hands again they were put to death.* Why was this? *That they may know that they cannot be ſaved, unleſs*

they hope in him. And in another *Prophet* he ſaith, *All the day long have I ſtretched forth my hands to a people that will not be perſwaded, contradicting my juſt way.* *Moſes* again makes a *type* of *Jeſus*, becauſe it was neceſſary that he ſhould ſuffer, and give life, when they ſuppoſed to have deſtroyed *him* in the ſepulchre. For *when* Iſrael *fell he made every ſerpent to bite them, and they died, becauſe the tranſgreſſion in* Eve *was by the ſerpent, that he might reprove them, and convince them, that for their tranſgreſſion they were delivered up to the anguiſh of death.* In the end, though *Moſes* had commanded that there ſhould be no *molten* nor *graven image* amongſt them for a God, he made one to ſhew the *type* of *Jeſus*. For *Moſes made a ſerpent of braſs, and placed it glorioufly, and by Proclamation called the people.* They coming together intreated *Moſes* that he would pray and make an offering for them, that they might be healed. Then *Moſes* ſaid unto them, *When any of you ſhall be bitten, let him come to this ſerpent ſet upon a pole, and let him hope, believing that though it is dead, it is able to give life, and he ſhall be immediately healed*; and they did ſo. In this thou haſt the *glorie* of *Jeſus*, for all things are in *him*, and to *him*. What ſaith *Moſes* again to *Jeſus* the Son

of

of *Naue*, giving him, being a *Prophet*, this *Name*, *That all the people ſhould hear him only, becauſe the Father would reveal all things touching his Son Jeſus to the Son of Naue.* And when he gave him this Name, and ſent him to ſearch the Land, He ſaid, *Take a little book in thine hands, and write what the Lord ſaith. Becauſe the Son of God in the laſt days will cut up all the houſe of Amalek by the roots.* Behold again *Jeſus*, not the *ſon* of *man*, but the *Son* of *God*, but manifeſted by a *type* in the fleſh. And becauſe they would ſay that *Chriſt* is the *ſon* of *David*, he fearing and underſtanding the errour of ſinners ſaith, *The Lord ſaid to my Lord, Sit on my right hand, until I make thy enemies thy footſtool.* And again *Eſaias* ſaith in this manner, *The Lord ſaid to Chriſt my Lord, I have holden his right hand, that the nations may hear him*, and *I will break in pieces the power of kings.* See how *David* calls him *Lord*, and the *Son* of *God*. But let us ſee whether *this people* be 10.
the *heir* or *firſt people*, and whether the *Teſtament* be *ours* or *theirs*. Hear now what the Scripture ſaith concerning this people. *Iſaac prayed for Rebekah his wife, becauſe ſhe was barren, and ſhe conceived; afterwards Rebekah came to enquire of the Lord, and the Lord ſaid unto her, Two nations are in thy*

womb,

womb, and two people in thy bowels, and one people shall prevail over the other people, and *the Elder shall serve the Younger.* Ye ought to be sensible *who* is *Isaac,* and *who* is *Rebekah*; and which of the *two* he hath demonstrated to be the *Elder people, this people,* or *that.* And in another *Prophesy* he saith, *Jacob spake more plainly to Joseph his son, saying, Behold, the* Lord *hath not deprived me of thy presence; bring thy sons unto me, that I may bless them. And he brought forth Ephraim and Manasses, desiring that the blessing might be given to Manasses, because he was the elder,* and *he set him on the right hand of his father Jacob. But Jacob saw in the spirit a type of that people which should be.* And what follows? And *Jacob changed his hands, and put his right hand upon the head of Ephraim the second and the younger, and blessed him. And Joseph said to Jacob, Put thy right hand upon the head of Manasses, because he is my first-born son. And Jacob said to Joseph, I know it my son, I know it, but the Elder shall serve the younger, yet he also shall be blessed.* See which of these he hath appointed to be this *first people,* and *heir* of the *Covenant.* Yet further, let it be remembred that through *Abraham* we have a greater perfection of our knowledge. Therefore what saith he

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to *Abraham*, *That* becauſe *he believed, it was counted to him for righteouſneſs? Behold, I have made thee a father of nations which ſhould believe in the* Lord *through uncircumciſion.* But let us now enquire, whether he hath performed the *Covenant* which he ſware to the *fathers*, to *this people?* He gave it, but they were not worthy to receive it, by reaſon of their ſins. For the *Prophet* ſaith, *And Moſes was faſting in the mount Sinai fourty days and fourty nights, that he might receive the Covenant from the Lord for the people; and he received of the Lord the two tables, written with the finger of the Lord's hand through the ſpirit:* and when *Moſes* had received them, he brought them down to deliver them to the people. And the *Lord* ſaid to *Moſes*; *Moſes, Moſes, go down quickly, for thy people have tranſgreſſed, which thou broughteſt out of the land of Egypt.* And *Moſes* underſtood that they had made them molten idols, and he caſt the tables out of his hands, and the tables of the *Covenant* of the *Lord* were broken. *Moſes* indeed received them, but they were not worthy. Learn now how we received them. *Moſes* received them as a *ſervant*, but the *Lord* himſelf gave them to us, who ſuffering patiently for us was made manifeſt, *that* they

might

might be conſummate in their ſins, and *we might be the people of the inheritance*, and *receive the Covenant by the heir Jeſus Chriſt*. The *Prophet* ſaith again, *Behold, I have ſet thee for a light of the Gentiles, that thou maiſt be for ſalvation to the ends of the earth, ſaith the Lord God who redeemed thee*, who was prepared for this very thing, that he making diſcoverie of our evils deſtructive to death, and how wholly we were given up to the tranſgreſſion of errour, might deliver us from darkneſs, and put his Covenant in us by the Word. For it is written how that the Father commanded him to redeem us from darkneſs, and to prepare for himſelf an holy people. Therefore the *Prophet* ſaith, *I the Lord thy God have called thee in righteouſneſs, and I will hold thy hand, and will ſtrengthen thee, and I have given thee for a Covenant to the nations, and for a light to the Gentiles, to open the eyes of the blind, and to deliver thoſe that are in bonds, thoſe that ſit in darkneſs from the priſon-houſe*. Know therefore how we were delivered and redeemed. Again the *Prophet* ſaith, *The Spirit of the Lord is upon me, becauſe he hath anointed me, and ſent me to preach the glad tidings of grace to the humble, to heal the broken-hearted, to preach liberty to the captives,*

captives, to open the eyes of the blind, and to call an acceptable year of the Lord, *and a day of retribution, and to comfort all that mourn.* It is alſo written concerning the *Sabbath* in the *Ten words*, wherein he ſpake in the *Mount Sinai* face to face to *Moſes*; *And ye ſhall ſanctifie the Sabbath of the Lord with pure hands, and with a pure heart.* And in another place he ſaith, *If their ſons ſhall keep my Sabbaths, then will I put my mercy upon them.* He calleth it a *Sabbath* in the beginning of the *Creation. And God made in ſix days the works of his hands, and finiſhed upon the ſeventh day, and reſted on it; and ſanctified it. Sons* obſerve what he ſaith when he ſaith, *He finiſhed in ſix days.* This he ſaith, *That God the Lord will finiſh all things in ſix thouſand years; for a day with him is a thouſand years*, He himſelf witneſſeth it, ſaying, *Behold this day, A day ſhall be as a thouſand years.* Therefore, *Children, in ſix days, in ſix thouſand years all things ſhall be finiſhed. And he reſted on the ſeventh day*, This he ſaith, *When his Son coming ſhall finiſh the works of his time, and ſhall judge the ungodly, and ſhall change the Sun, and the Moon, and the Stars, then he ſhall reſt honourably upon the ſeventh day.* In fine this he ſaith, *Thou ſhalt ſanctifie* 11.

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it with pure hands, and a pure heart. Therefore how can any one now *ſanctifie the day, which God hath ſanctified, unleſs he be of a pure heart in all things?* Let us not be deceived. *For if he reſting gloriouſly doth ſanctifie it, we being juſt, and doing juſt things ſhall be able to ſanctifie it, when we have received the Promiſe of iniquitie ceaſing, all things being made new by the Lord. Then we ſhall be able to ſanctifie it, when we our ſelves are firſt ſanctified.* Afterwards he ſaith to them, *Your new Moons and your Sabbaths I cannot away with.* See how he ſaith, *That the Sabbaths which are now are not acceptable unto me.* But in that he reſted, he made all things which he had made the beginning of the *eighth day*, that is, the beginning of *another world. Therefore we obſerve the eighth day with alacrity of mind, whereon Jeſus roſe from the dead, and being manifeſted, aſcended up*
12. *into the heavens.* I ſhall moreover ſpeak unto you concerning the *Temple:* How they being in miſerie did erre in their hope upon the way, for they did not hope in the *God* of the *Temple*, who made them, but in the *Temple* as being the Houſe of God, for almoſt, like the very heathens, they confined him within the Temple; but

learn

learn what the Lord ſaith making void the Temple. *Who hath meaſured the heavens with his palm, and the earth with his fiſt? Is it not I?* ſaith the Lord. *Heaven is my throne, and the earth my footſtool; what houſe will ye build unto me? and what is the place of my reſt?* Know that theirs is a vain hope. After this he ſaith again, *Behold they who deſtroy this Temple, ſhall themſelves build it.* It is done. For when they warred it was deſtroyed by the enemies; and the miniſters themſelves of thoſe enemies ſhall build it. Again he hath opened, How the *City* and people *Iſrael* ſhould be delivered up. For the Scripture ſaith, *And it ſhall be in the laſt days, That the Lord will deliver up the ſheep of the paſture, and their fence and their tower to deſtruction.* And it is come to paſs as the *Lord* hath ſpoken. Therefore we ſhall enquire whether there be a *Temple* of God. There is where he ſaith he would make and finiſh it. For it is written, *It ſhall be when a week is finiſhed, that the Temple of God ſhall be built glorious in the name of the Lord.* Therefore I find that there is a *Temple.* But how ſhall it be built in the name of the Lord? Learn. Before we believed God the dwelling of our heart was corrupt and weak as a *Temple*

built

built truly by the hand; for the houſe was full of Idolatry, by Idolatry it was the houſe of devils, ſo that we did whatever was contrary to God. But it ſhall be built in the name of the *Lord*. Learn, that a glorious *Temple* of the *Lord* ſhall be built: But how? Learn; we receiving remiſſion of ſins, and hoping in the name of the *Lord* were made anew, and created again as from the beginning. So that in our houſe, that is, in us, God truly dwelleth. How? The word of his Faith, the calling of his Promiſe, the wiſdom of his judgements, the commands of his doctrine, he himſelf propheſying in us, he himſelf dwelling in us, opening to us the gates of the *Temple*, who were before the ſervants of death, that is, opening that mouth which gives repentance to us, hath brought us into the incorruptible *Temple*. And he, who deſires to be ſaved, minds nothing but him dwelling in him, admires nothing but him ſpeaking in him, deſires to hear nothing but the words ſpoken from his mouth. *This is the ſpiritual Temple built unto the Lord*; ſo far as he would in power and ſimplicity manifeſt it unto us. My Soul hopeth with deſire, that I have omitted nothing convenient for you, and conducing to Salvation. If I ſhould write unto you of things

ſee page 123.

things future, ye would not underſtand me, becauſe they are ſhut up in Parables: but theſe things are ſo.

Let us now paſs over to another kind of knowledge and doctrine: There are *two ways* of *doctrine* and *power*, either of *Light* or of *Darkneſs*: and great is the difference of theſe two ways. Over one are appointed the *Angels* of *God*, the *Miniſters* of *light*; Over the other the *angels* of *Satan*; over the one is the *Lord from ages to ages*; over the other the *prince of the time of iniqnity*. *The way of light is this*; If a man would walk to the place deſigned, he will make haſte by his works. Therefore Knowledge is given to us that we may walk in it, which is this. *Thou ſhalt love thy Maker. Thou ſhalt glorifie him who redeemed thee from death. Thou ſhalt be ſimple in heart; and being rich in the ſpirit, thou ſhalt not joyn thy ſelf with thoſe who walk in the way of death. Thou ſhalt hate to do that which is not pleaſing to God. Thou ſhalt hate all hypocriſie. Thou ſhalt not forſake the Commandments of the Lord. Thou ſhalt not exalt thy ſelf, but be of an humble mind. Thou ſhalt not aſſume glorie to thy ſelf. Thou ſhalt not take evil counſel againſt thy neighbour. Thou ſhalt not give boldneſs* 1.

to thy ſoul. Thou ſhalt not commit adultery, nor fornication, nor buggerie. Thou ſhalt not refrain to correct the impurity of ſome by that word, which cometh from God; and when thou reprooveſt tranſgreſſions, thou ſhalt not reſpect perſons. Thou ſhalt be meek and quiet, trembling at the words, which thou haſt heard. Thou ſhalt not remember evil things againſt thy brother. Thou ſhalt not be of a double and wavering ſoul, doubting whether thus or thus. Thou ſhalt not take the Name of the Lord in vain. Thou ſhalt love thy neighbour above thy ſoul. Thou ſhalt not deſtroy the child by abortion, nor kill it when it is born. Thou ſhalt not take away thy hand from thy ſon, nor from thy daughter, but from their youth ſhalt teach them the fear of the Lord. Thou ſhalt not deſire thy neighbours goods, nor be a covetous perſon. Thou ſhalt not adhere in thy ſoul to proud perſons, but be numbred amongſt the juſt and humble. Thou ſhalt embrace temptations, when they happen, as good things. Thou ſhalt not be of a double mind, nor a double tongue; for a double tongue is the ſnare of death. Thou ſhalt be ſubject to the Lord, to Maſters, as to the type of God, in reverence and fear. Thou ſhalt not command thy maid or man-ſervant with bitterneſs;

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especially those who hope in him, lest thou be found destitute of the fear of God, who is over both. For he came not to call men by their persons, but those whom his spirit prepared. Thou shalt communicate to thy neighbour in all things; and shalt not call any thing thine own; for if ye are communicative in incorruptible things, how much more in corruptible. Thou shalt not be hastie in tongue, for the mouth is the snare of death. Keep thy Soul as chaste as thou canst. Do not stretch forth thy hands to receive, and shut them when thou shouldst give. Thou shalt love every man speaking to thee the Word of the Lord as the apple of thine eye. Mind the day of judgement night and day. Seek out every day the persons of holy men, and searching by the Word go forth to exhort, and meditate to save a soul by the Word. And thou shalt labour by thy hands for the redemption of thy sins. Thou shalt not doubt to give, nor murmur when thou givest. Give to every one that asketh of thee, but know withal who is the good recompenser of the reward. Keep the things, which thou hast received, neither adding to nor taking from them. Hate a wicked person to the end. Judge justly. Make no Schism. Make peace betwixt those who

are at variance. Confeſs thy ſins. Come
2. *not to Prayer with an evil Conſcience. This*
is the way of light. But *the dark way is crooked, full of that which is execrable.* For it is the way of *eternal death* with *torment*; wherein are things deſtructive to the Soul, *Idolatrie, Boldneſs, Sublimitie of power, Hypocriſie, Doubleneſs of heart, Adulterie, Murder, Rapine, Pride, Tranſgreſſion, Deceit, Malice, Arrogance, Witchcraft, Magick, Covetouſneſs, Want of the fear of God, Perſecutors of the good, Haters of the truth, Men who love but know not the wages of Righteouſneſs, Perſons not adhering to that which is good, nor to juſt judgement, Men who regard not the widow nor fatherleſs, being not watchful to the fear of God, but to do evil, from whom Meekneſs and Patience are far removed; Lovers of vain things, ſeekers of revenge, ſuch as have no pity for the poor, nor endeavours to relieve the oppreſſed, ready to detract, nor knowing their Maker, murderers of children, corrupters of the figment of God, ſuch as turn away themſelves from the needie, oppreſs the oppreſſed, advocates for the rich, unjuſt judges of the poor, and*
3. *ſinners every way.* It is therefore an excellent thing for him who learns the righte-

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ous commands of the *Lord*, which are before written, to walk in them; for he, who does them, shall be glorified in the Kingdom of God; but he, who chooseth the other things, shall perish with his works. Therefore there is a *Resurrection*, and a *Retribution*. I intreat those, who are eminent, to take the counsel of my good will. If ye have any amongst you upon whom ye may work, forsake them not. For the *day is at hand*, in which all things shall perish together with him who is evil: The *Lord is at hand*, and his reward. I intreat you again and again, that ye be good Lawgivers to your selves, and that ye remain faithful counsellours to your selves. Take away from amongst you all hypocrisie. And may God, who governs the whole world, give to you wisdom, science understanding, and knowledge of his righteous judgements in patience Be ye taught of God, seeking out what the *Lord* requireth from you, and do, that ye may be saved in the day of judgement. And if there be any remembrance of good, remember me, meditating on these things; that my desire and watchfulness for you may come to some good. Begging grace, I beseech you, that as the *good vessel* is yet with you, ye may

fail in none of theſe things; but ſearch them out diligently, that ye may fulfil every command. For they are worthy things. I therefore endeavoured the rather to write unto you of ſuch things as I was able that I might cheer you up. Be ſafe the *ſons of love and peace. The* Lord *of glory, and of all grace, be with your ſpirit. Amen.*

The end of the Epiſtle of Barnabas *the Apoſtle Companion of Saint* Paul *the Apoſtle.*

A Poſtſcript to the Reader,

THe Scope and deſigned end of this moſt excellent Epiſtle of *Barnabas* was to keep *Chriſtians* from *Judaizing*, and to fix them upon the ſubſtantial duties of *Chriſt*'s *Oeconomie*, whereof *Moſes Politie* was but a ſhadow. He ſets down the *types*, and the *things typified*, the *figures*, and the *things prefigured*, ſhews in the former part what of *Moſes* is done away, and in the latter part what of *Chriſt* is come in place of it. The Style is obſcure, becauſe the ſubject is ſo. If it pleaſe not (Reader) now it is tranſlated, thou maiſt, it is to be hoped, for that very reaſon, pity the pains, and pardon the miſhaps and miſcarriages in it of the Tranſlatour.

Farewel.

FINIS.